THE DYNAMIC POWER OF THE INNER MIND

Brian Brown

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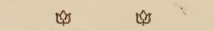
THE DYNAMIC POWER OF THE INNER MIND

BOOKS BY

BRIAN BROWN



Wisdom of the Chinese

Wisdom of the Hindus

Wisdom of the Egyptians

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The DYNAMIC POWER *of the* INNER MIND

AN OUTLINE OF PRACTICAL PSYCHOLOGY

By BRIAN BROWN

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The trouble with the irrational mystic is that he left matter out of the spiritual ideal that he built and it lacks a body.

The trouble with the irrational materialist is that he left the spirit out of his material ideal and it lacks a soul.

A wedding of the two is necessary, for man is at once a body and a spirit.

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INTRODUCTION

Marcus Aurelius said: "O universe, what thou wishest I wish." This is equivalent to saying that, if Nature is good enough for God, it should be good enough for man; and that joy is quickened, happiness fostered, and contentment made permanent by conforming completely to the immutable laws in the plan of Nature. Nature has given many compensations for her severe decisions in the contest between the spirit of man and the material objects of his senses. His suffering in this contest comes, at times, from his inability to conform to the plan of Nature rather than from the plan itself. A Chinese sage said: "Man has many plans for himself. God has only one for him." We suffer more from our sentiments than we do from the grand plan in the order of things. Our sentimental directions say one thing and Nature says another; Nature wins, so our sentiments

suffer and we are caught between the natural law and what we think it should be. We think we settle all questions in the world without taking Nature into the reckoning, but do we? Can we leave Nature out of the argument? Doesn't Nature come into the argument in the end and settle it her own way? So why not consider her opinion in the first place?

Primitive man lived an intensely dangerous life—he was in danger of his life every hour of the day, but he never worried about death, or any other effect that the cosmic order placed upon him. Modern man does not live a highly adventurous life, for his emotional drives are sublimated in avenues of trade, yet he is always talking of, or reading books about, life, death, and survival. Nature equipped all living things, including man, with the attributes necessary to face life and death, but modern man seems to be losing his adjustment to life, and for that reason his mental and physical system is suffering from the reactions to such a state of things. We stand here to-day the experience of the race, down the ages, plus our individual psychic at-

tributes, instincts, experiences, and conscious idealistic training, brought about by institutional guidance. It seems that old instinct is continually fighting with our conscious idealistic training for the dominance of our every bodily action and mental position in life. In this contest we suffer, for we are in transition: the conscious mind is so young and the body, with its instincts, is so old, that Henri Bergson has been heard to say: "Instinct is greater than intelligence." But the conscious mind is so young yet that it is not fair to judge it; a million years hence the conscious mind of man will be old enough to have developed into its self the spiritual and natural guidance founded upon the innate qualities contained in the unconscious mind. Then man will see that the purely material is the purely spiritual and the purely spiritual is the purely material and use them in combination as such. Each contact and adjustment in life will be from the standpoint of the spiritual ideal—anything else would not be true development. Man in this world is trying to catch up to his imaginations, he is on the way to his spiritual ideal just

ahead. He is trying to become the only thing worth becoming—pure spirit: he must go through the material to reach his destination, but he is on his way—he must not falter and he must keep his imagination healthy and follow the gleam. Imagination is one of the great gifts from the divine to those contrasting the substance of sense objects. It enables the finite to pulse the infinite by using the visions of their purer desires and hungers, and it is reasonable to think that if there is food for the hunger of the body there is food for the hunger of the spirit—hunger is one of the proofs of substance, for the divine never gave hunger without providing the substance to compensate for the hunger. That we can consciously suggest to our unconscious mind directions which, when they become fixed in our memory, aid and direct in our adjustment to life, is a fact generally admitted by those familiar with psychology in its practical application. On this transition from Matter to Spirit, Maranatha, in a book on Meditation, has the following to say:

"Already the desire of the self-conscious or personal mind has wrought one immense change

in the direction of these subconscious and cosmic energies in diverting emotion from physical to psychical ways of expression.

"The artist's desire to paint a picture is fulfilled by his subconscious emotional energies. The mere perception of an ideal will not realize itself. The self-conscious mind must concentrate upon its perception, and the result of this concentration will be an uprush of subconscious emotional energy which is the inspiration to carry out the perception.

"Our present state of half-developed thinking and feeling must be exchanged for a wholly developed state of knowing and loving, which can only come about through the transmutation of the subconscious self.

"So the method of spiritual development is by contemplation, abstraction, and illumination, which might roughly be defined as the subconscious correspondence to perception, concentration, and inspiration, these states being in comparison intellectual and self-conscious.

"I do not mean by this that contemplation, abstraction, and illumination are of a trance-like

nature or in any way subconscious in the psychic sense. We do not lose self-consciousness or pass into any transcendental condition when we practise abstraction. The word does not stand for the state generally recognized as 'abstracted,' 'preoccupied,' or 'absent-minded.'

"Perhaps the easiest way of describing it is to say that whereas in concentration as usually practised the self-conscious mind and heart and will are fixed, while the subconscious mind and heart and will may be wandering in quite another direction unknown to us; in abstraction, if rightly practised, both the self-consciousness and the subconsciousness are equally and wholly engaged in the same way.

"This quickening of the body from the natural to the spiritual consciousness is the great distinction between regeneration and psychical generation. No amount of psychical experience will produce this transformation of the body, because the psychical consciousness is only an extension of the natural or animal experience, which is of the same kind as the body and therefore powerless to change it.

"The sublimest thinking and feeling will not make us masters of our own brain, but by developing our latent power to know, we quicken the physical consciousness into an order of intelligence which makes it impossible for it to function, in its former ignorant habits.

"The new power, the new knowledge, is communicated to every cell in the body, just as the old weakness, the old ignorance, was communicated: as we have borne the image of the earthly and psychical, so shall we bear the image of the heavenly and spiritual; because the body is the visible record of the evolution of consciousness, the book of life wherein is faithfully registered the exact degree to which we have unfolded our power to know."

Farther on, in the same book, this is given on sensation and pain:

"Our will to be well suffers a weakening effect from the inherited belief in a stronger and overruling will which may decree more pain, and inhibit relief. But if our idea of Truth is whole, single, without variance or opposite, we shall use our reason quite differently.

"As soon as the sensation of pain is presented to the consciousness we shall refuse to allow it to set up the natural process. We shall reject the recollections, associations, imaginations which it suggests, and use the discriminative faculty to choose the true interpretation.

"Pain is a symptom of disease. Disease is the result of ignorance. Neither ignorance nor disease has part or lot in the true man. It cannot therefore be 'received into the consciousness,' i.e., it cannot be 'believed or held for real.'

"'Every object comes into consciousness in a twofold way, as simply thought of, and as admitted or denied.' The sensation of pain is present in consciousness; we do not deny the fact of its existence. But a fact does not become real to us until we accept it. Its presence in the mind does not compel us to make it 'the object of an assenting judgment.'

"On the contrary, we reason that it does not belong to our standard of Truth, that it indicates an absence of those qualities which are Reality to us, and we fasten the attention upon these qualities until the feeling of them conquers and

absorbs the lower forms of energy and brings about a new order of sensation.

"For just as all modes of consciousness begin in sensation, so they also end in sensation. For instance, we have a sensation of pain. If dull, it may not distract our attention from what we are doing, but if acute, it will instantly set up the full sequence.

"The sensation, if sharp, will appear to be simultaneous with its perception and the consequent attention. Swiftly upon this comes a fully formed conception as to the nature of the pain, and its probable causes and consequences. Now comes the critical moment upon which depends the evolution of intelligence and the regeneration of the body."

In this we see that the fact of the existence of pain is not denied but that the idea of pain should never be allowed to take possession of the unconscious mind. Should the unconscious mind become filled with material that reacts in a manner that causes fear, worry, dread of sickness, or any of the chain of miseries that come from an unhealthy imagination, immediately by

use of the conscious mind, suggest words of a happy and joyous nature to yourself. Say them aloud until they take possession of your unconscious mind.

The skeptic will say, Maybe! And to that I can only say that "maybe" never helped any one though it leaves the way open as Prof. William James said in his essay "Is Life Worth Living?":

"'Maybe! Maybe!' one now hears the positivist contemptuously exclaim; 'what use can a scientific life have for maybes?' Well, I reply, the 'scientific' life itself has much to do with maybes. Not a victory is gained, not a deed of faithfulness or courage is done, except upon a maybe; not a service, not a sally of generosity, not a scientific exploration or experiment or text-book, that may not be a mistake. It is only by risking our persons from one hour to another that we live at all. And often enough our faith beforehand in an uncertified result is the only thing that makes the result come true. Suppose, for instance, that you are climbing a mountain and have worked yourself into a position from which the only escape is by a terrible leap. Have faith that

you can successfully make it, and your feet are nerved to its accomplishment. But mistrust yourself, and think of all the sweet things you have heard the scientists say of maybes, and you will hesitate so long that, at last, all unstrung and trembling, and launching yourself in a moment of despair, you roll in the abyss. In such a case (and it belongs to an enormous class), the part of wisdom as well as of courage is to believe what is in the line of your needs, for only by belief is the need fulfilled. Refuse to believe, and you shall indeed be right, for you shall irretrievably perish. But believe, and again you shall be right, for you shall save yourself. You make one or the other of two possible universes true by your trust or mistrust, both universes having been only maybes, in this particular, before you contributed your act.

"Now, it appears to me that the question whether life is worth living is subject to conditions logically much like these. It does, indeed, depend on you, the liver. If you surrender to the nightmare view and crown the evil edifice by your own suicide, you have indeed

made a picture totally black. Pessimism, completed by your act, is true beyond a doubt, so far as your world goes. Your mistrust of life has removed whatever worth your own enduring existence might have given to it; and now, throughout the whole sphere of possible influence of that existence, the mistrust has proved itself to have had divining power. But suppose, on the other hand, that instead of giving way to the nightmare view you cling to it that this world is not the ultimatum. Suppose you find yourself a very well-spring, as Wordsworth says, of

> Zeal, and the virtue to exist by faith
> As soldiers live by courage; as, by strength
> Of heart, the sailor fights with roaring seas.

Suppose, however thickly evils crowd upon you, that your unconquerable subjectivity proves to be their match, and that you find a more wonderful joy than any passive pleasure can bring in trusting ever in the larger whole. Have you not now made life worth living on these terms? What sort of a thing would life really be, with your qualities ready for a tussle with it, if it only

brought fair weather and gave these higher faculties of yours no scope? Please remember that optimism and pessimism are definitions of the world, and that our own reactions on the world, small as they are in bulk, are integral parts of the whole thing, and necessarily help to determine the definition. They may even be the decisive elements in determining the definition. A large mass can have its unstable equilibrium overturned by the addition of a feather's weight."

It is a psychological fact that pessimism and optimism are definitions of the world; they represent, in the individual, his mental adjustment to the world; and he makes of himself a reflection of either one by a repeated chain of self-suggestions transferred unknowingly to the unconscious mind. It is the mental attitude to life that counts, for it is in the mental world we build within ourselves that we find the spiritual factors that compensate for this life and with which we construct the ideal worthy of a real life.

The world of real life, that dominates our

matter and impulses to make objects of our dreams, is the content of our unconscious mind and it is from it that our conscious mind is illumined. It is by this demonstrated fact that it is possible to make repeated suggestions to the unconscious mind that will take the place of the actual physical condition. If you have a headache and you go to the theatre, if the play is good you are absorbed and introspection is impossible; you forget yourself so you forget the headache. The psychology is that the imagined reality of the play took the place of the actual condition in your physical body.

When you take a certain set of ideas and consciously transfer them to your unconscious mind by repeating them, many times, the new ideas will absorb your present condition and if you abandon yourself completely to the new ideas they will take the place of the actual situation.

This greater knowledge of the unconscious mind is gradually lighting up the conscious mind; for the conscious mind is like a mansion with millions of rooms, most of them dark—they

have not been equipped with the connection that sets the spark of intelligence aglow, as yet. Now and then a spark flashes out of the unconscious into the conscious and a new light appears in one of the dark rooms and the general mental perspective is never the same. Thus light after light comes—and will come until the whole field of consciousness is illuminated. The whole field of the unconscious mind is illumined, but the perfect connection between has been made by only a few individuals that have appeared in the world so far and these few have been able to close the magic switch that connects the two minds, letting flow the vibrations that glow as a steady light and guide for all.

With the conscious use of this illumination, it is possible to reëducate the personality by changing the consent of the unconscious mind with a well-worked-out system of auto-suggestion. Day after day a new set of duties and directions is transferred by the conscious mind to the unconscious mind, until it is taken possession of by the new set of driving material, thereby readjusting the mind and reëducating the personality.

It is not unreasonable to think that man builds his conscious mind out of the mystical in him, that is, the images in his unconscious mind. It is not unreasonable to think that the mystical in him can be developed to the point where his adjustment to the world comes through it, and when he does he can know no fear, for there can be no fear where there is perfect cosmic adjustment.

Brian Brown.

THE DYNAMIC POWER OF THE INNER MIND

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CHAPTER I

POWER OF MIND OVER BODY

The Power of a Fixed Idea. A prominent doctor with a large practice in New York City tells this story illustrating the power of mind over body: "Some time ago I had for a patient an elderly lady who was undoubtedly suffering from a number of diseases brought on by age. She was, as far as my medical knowledge is concerned, very near the end—in fact, I thought the heart would give out within two or three days for the pulse was very weak. She had a son in South America, a son who was the idol of her life, and he was sent for; but the journey home would take fifteen days. He sent a cablegram saying he hoped to see her before she died. I showed her this message from the son she loved so, say-

ing, 'Mrs. B——, you must live long enough to see your boy.' I repeated this many times—'you must live long enough to see your boy,' and in a few days her pulse improved; in fact, her general health improved by that suggestion taking hold of the mind and dominating the body. That lady is alive to-day and very well for her years."

All this is not strange in the light of the new medical psychology; we are now being told by the modern doctors of the influence of the mental processes over diseases; we are learning that the doctor only treats. It is Nature that heals and Nature is commandeered to act harmoniously by true suggestions to the unconscious mind.

The Tyrannies of the Body. Dr. J. Herman Randall, in "The Spirit of the New Philosophy," says: "Take the body, for example. Think of all the many despotic tyrannies exercised by our bodies over ourselves constantly. How can the Self be freed from these bodily tyrannies? Remember your true relation to your body. The body is not you, but only your instrument for self-expression. You do not need to be its daily victim, for you can and should be its mas-

ter. Remember, also, that when you walk away from it and leave it behind as it were, it will have to follow you, for it could have no existence apart from you; and in following you, it will gradually grow more obedient to your will, more harmonious to your thoughts, more responsive to your desires. The tyranny of the body over us is so strong, chiefly because we are always following it, instead of commanding it to follow us. So, quite deliberately and decisively, again and again during the day, leave your body a little behind, let it drop out of your thoughts completely. Forget for a while all about its imperious demands for attention, its passions and appetites, its hungers and thirsts, its aches and pains, its fatigue and weariness, its funny little needs and vanities. And as you thus go on ahead, paying no attention to the body whatever, it will learn the truth and gradually catch up to you again, recognizing in you the true and dominant master. Forget all its tyrannous thoughts and demands, its prejudices and superstitions, its strange little fears and fancies, its truths and errors—the long legacy of ages of evolution.

Leave them all behind and, slipping away from the only guide to truth that you, perhaps, have ever known as yet, dare to go your own way into the Unseen alone, feeling for the pathway by intuition and trusting the deepest instincts of your being. And some day your slower and more conventional intellect will follow you through the shadows of half-truths, and catch up with you in that clearer light to which your intuition has led you. Only determine never to be bound absolutely by any of the conclusions of your intellect, or be held back in your search for truth by any of the systems it may invent. For thus to bow down slavishly before your intellect is to abdicate the true kingdom of your Self, and to miss forever the divine leadership of "the deeper than intellect in man."

The Body and Ideas. Dr. Alfred T. Schofield, in "The Unconscious Mind," says: "It is impossible to be seized with a vivid idea without the whole body being placed in harmony with it.

"On the other hand, the body affects the character. 'The soul,' says Theophrastus, 'pays a dear rent for living in the body.' Our charac-

ters are affected and modified by digestion, circulation, general health, and at certain periods of life. The effects of a feeble or crippled body on character are strongly marked; and of this Lord Byron is a well-known example. Rousseau says the weaker the body is the more it commands. It commands in the hour when we cannot face our work, or when it makes us, in spite of our will, morbid, irritable, and wrong-headed in our estimation of men and things. Also, it is the strong body that obeys. Hence the force of the ethical argument for physical education. Bodily health is undoubtedly a condition of the soundness of practical judgment."

Imagination and Disease. Ruskin very truly said of the imagination that "It is the grandest mechanical power that the human intelligence possesses, and one which will appear more and more marvellous the longer we consider it." And in the practice of medicine and in the study of the conditions upon which health and ill-health depend, this wise saying finds ample fulfilment, and seems to have been prophetic in its utterance. Moreover, it is interesting to note

that many years ago the members of a French Commission, appointed to study the mixture of science and shame which passed as the "animal magnetism" of that time, although obviously puzzled by the phenomena they observed, were certain of one thing, and that was the unquestionable dominion of mind over bodily health; and they expressed their conclusions in no uncertain language, declaring that, "As to the imagination, we know the derangement which a vivid and sudden impression has often occasioned in the human machinery. The imagination renews or suspends the animal functions; it animates by hope or freezes by fear; in a single night it turns the hair white; in a moment it restores the use of the limbs or speech; it destroys or develops the germs of diseases; it even causes death." Which observations show that the powerful influence which mind exerts over health has long been known, although its importance is only now becoming adequately recognized; and during recent years they have in the main been endorsed by Professor Bain, of the University of Aberdeen, who has collected a vast amount

of evidence showing the effect of mental states on organic functions; and who, in concluding his investigations, stated that: "The influence of mental changes upon the body is supported by an equal force of testimony (i.e., as compared with the evidence that bodily actions can influence mental states). Sudden outbursts of emotion derange the bodily functions. Fear paralyzes the digestion, and great mental depression enfeebles all the organs. Protracted and severe mental labour brings on disease of the bodily organs. On the other hand, happy outward circumstances are favourable to health and longevity."

The Unconscious Mind and Personality. There appears to be so much proof that the mind exercises a great influence over the body that we wonder that auto-suggestion has not heretofore been used more widely in the treatment of disease. What is more to the point, the sufferer should have been told that bodily health was greatly dependent upon his mental state, and that he could at all times be influenced through the unconscious mind. Quite often we render

profound study in a subject with the "conscious mind" or "personality" and retain absolutely nothing of the matter gone through, yet the "unconscious personality" or mind registers the smallest detail of that matter with the greatest exactness.

This shows again how the unconscious mind can be influenced when we are to all appearances not concentrating upon any particular thing, and also shows how careful we must be in the presence of those not well; if we only look sympathetic it seems to affect them, not knowingly, for worse. Take yourself if you look into a mirror, and of course your expression of face is characteristic of your mood at the time; unconsciously you get a reflex action for good or evil. However, we can assure ourselves that the presence of good is always uppermost in the unconscious mind and is fed and kept alive by our good actions and higher impulses. In our process of growth toward the inner light, whose beams emanate from our deepest being, the might of the unconscious "spirit" becomes apparent to all mankind and shows what psychical force can accomplish when

set in motion by understanding the nature of our psychic powers that lie hidden in the unconscious mind. The might of the unconscious spirit is the light of the world, it is greater than all the natural forces; at the command of the conscious mind—combined into one effort—it can create worlds upon worlds and lift up to the light of the central spirit the mind of man. Say to yourself, by way of suggestion: "Every day I am rising higher and higher toward that great light in my unconscious mind that gives inspiration and health to all mankind."

Curative Influence of the Imagination. Dr. D. Hack Tuke remarks in his book, "The Sub-Personality," that the influence of the mind upon the body, which is ever powerful in health, is equally powerful in disease, and this influence is exceedingly beneficial in aiding the body to health and opposing the forces that break down health.

He dwells upon the remarkable power exerted by the mind "upon any organ or tissue to which the attention is directed, to the exclusion of other ideas, the mind gradually passing into a state in

which, at the desire of the operator, portions of the nervous system can be exalted in a remarkable degree and others proportionately depressed; and thus the vascularity, innervation, and function of an organ or tissue can be regulated and modified according to the locality and nature of the disorder. The psychical element in the various methods composed under psycho-therepeutics is greatly assisted by physical means, as gentle friction, passes, et cetera."

The new psychology teaches that this stimulation of the mind and its influence upon the body are brought about by the understanding of the scientific spiritual laws governing our unconscious mind in its imaginative powers. Suppose that we make an image something like this: Health and happiness are the true and permanent laws of the universe, and the destination of all true believers is the ultimate good in things. Or this: Evil in itself has no existence, being but a state of mind brought about by a false imagination and wrong contracts. It is as Kant says: "The world is just what it appears to you." Say to yourself that everything is all right, long

enough, and everything, to you, will be all right no matter what happens. Many of the great saints and philosophers reached that stage of development.

The Unconscious Mind and the Two Worlds. If the unconscious spirit of man thus compasses the world of thought and the world of things and is alike rooted by the law of his being in the spiritual and the natural, the process suggested above may be seen to be a normal evolution. If there are no lapses in the aspiration of the aspirant he will presently find a new world opening to him. Serene, steadfast, master of self, he will realize that there is no bar to his progress other than he himself imposes, and no limit to the knowledge and power within his grasp. He will learn to know the spiritual world precisely as he has known and may continue to know the natural.

So great is the power of mind over the body, that Professor Tuke, in his book, "The Influence of the Mind upon the Body," cites numerous cases of disease caused by fear, worry, or fright, the principal ones being as follows: insanity,

idiocy, paralysis of various muscles and organs, profuse perspiration, cholerine, jaundice, turning the hair gray, baldness, decay of the teeth, nervous shock followed by fatal anemia, uterine troubles, skin diseases, erysipelas, eczema, etc. The same authority remarks upon the effect of fear in the spread of diseases, particularly contagious diseases. Cholera epidemics are believed to have been largely due to the fear of the people in former times.

Prof. Angelo Mosso, in his book on "Fatigue," claims that fear causes St. Vitus's dance, scurvy, epilepsy, etc.

Prof. William James, the great American psychologist, said: "The fact is that there is no sort of consciousness whatever, be it sensation, feeling, or idea, which does not directly and of itself tend to discharge into some motor effect. The motor effect need not always be an outer stroke of behaviour. It may be only an alteration of the heartbeats or breathing, or a modification in the distribution of the blood, such as blushing or turning pale; or what not. But in any case, it is there in some shape when any

consciousness is there; and a belief as fundamental as any in modern psychology, is the belief at last attained, that conscious processes of any sort, conscious processes merely as such, must pass over into motion open or concealed."

Mental States Affect the Body. Alexander Bain says: "There have occurred many instances of death, or mental derangement, from a shock of grief, pain, or calamity; this is in accordance with the general law."

Darwin says: "In protracted grief the circulation becomes languid; the face pale; the muscles flaccid; the eyelids droop, the head hangs on the contracted chest; the lips, cheeks, and lower jaw all sink downward from their own weight. The whole expression of a man in good spirits is exactly opposite of the one suffering from sorrow."

Albert B. Olston says, in "Mind Power": "If the general law of the body be that of cheer, hope, joy, love, and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, de-

jection, loss of confidence, and all other morbid states of mind tend to the lassitude of the functions and the depletion of the organs—I feel that too much enthusiasm cannot be raised in the reader's mind upon these all-important facts."

Professor Flammarion says: "An idea, an impression, a mental commotion, while entirely internal, can produce in another direction physiological effects more or less intense, and is even capable of causing death. Examples are not wanting of persons dying suddenly in consequence of emotion. The power which imagination is capable of exercising over life has long been established. The experiment performed in the last century of a man condemned to death, who was made the subject of a study by medical men, is well known. The subject of the experiment was fastened securely to a table with strong straps, his eyes were bandaged, and he was then told that he was to be bled from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon

arranged near his head in such a manner as to allow a stream of water to flow over his neck and fall with a slight sound to a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died in terror."

Emotions and Disease. Prof. Henry Maudsley says: "Emotion may undoubtedly favour, hinder, or pervert nutrition, and increase, lessen, or alter a secretion; in doing which there is reason to think that it acts, not only by dilating or contracting the vessels through the vasomotor system, as we witness in the blush of shame and the pallor of fear, but also directly on the organic elements of the parts through the nerves, which, as the latest researches seem to show, end in them sometimes by continuity of substance. To me it seems not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual elements of the body, inspiring them with hope and energy, or inflicting them with despair and feebleness."

In "From Existence of Life," Dr. J. P. Mills tells us: "It is not necessary that man should

expect to have certain diseases in order to contract them, but disease comes rather from the general character of his thinking, and if this be of a negative nature, there follows a cataclysm, possibly typhoid fever, or some other disease, according to prevailing conditions. This may be an effort of consciousness to throw off the worthless thinking of years. A man may say, 'I did not think of having that disease'; no, nor did he think of God the Father Almighty; what did he think of? He was anxious about his affairs, had been angry over some injury, or entertaining some other untoward emotion; this will not produce beauty in the body, will not take scientific constructive form in him. It may construct unscientifically, may produce a tumour, for instance, for that kind of word, or emotion, has to express itself also. Fear, trouble, anger, will show in the secretions and metabolism of the body; chemical changes are continually taking place, and sooner or later the crash comes.

The Chemistry of the Mind. "The subjective intelligence functioning through the sympathetic system takes its orders from the imagination and

perception in its self-conscious office and works them out in the bodily vitality and form. Chemistry, as we find it in condition, is negative, something already in action. The principle of chemistry itself is positive; it is the Subjective Intelligence of the universe manifesting in the elements, for the purpose of working out an elemental condition. Let us clearly understand that the principle of chemistry is subjective intelligence, pure and simple, and as we know it in relation to the elements, it is positive. That which has already been worked out by it is negative. Thus we have the principle of chemistry in man directly related to his mind as a mental substance. It is the principle, working simply through his mind, not known as chemistry in that realm, but carrying out the office of chemistry in the elements. Now we recognize this knowledge-principle as directly related to the mind, but we have not recognized that instinctive man induces action from this same principle of knowledge to work out in the body conditions corresponding to the thoughts and feelings, on the objective side of existence.

"If the General Tendency of Our Under-Consciousness Is Optimistic, constructive, if the tendency is to confidence in that which is normal, that which is good, we need not fear to be in the presence of those of opposite tendencies. We need not fear epidemics, or any of the ordinary calamities which befall people of opposite bent. It behooves us to see that our feeling be re-born of a higher quality, that we raise the potency of it through a right understanding of ourselves, no longer continuing to be mere victims of our sensuous environment. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'"

Now the words, or, to employ the metaphysical term, the thoughts we entertain every day, are being stored up according to our belief in them, and as we accept or refuse them, so is our consciousness being formed; it is this kind of thing, together with our working-power, Original Life, which determines what kind of body is being formed for us.

Man Suffers from His Own Belief. Horatio Dresser in his book, "Health and the Inner Life," quotes P. P. Quimby: "There is one thing that

man is ignorant of. It is this: that he is a sufferer from his own belief, not knowingly, but by his own consent. Not being intelligent enough to judge of cause and effect he becomes the victim of his own free will. . . . When a person tells you anything which you cannot understand, you are not bound to believe it unless you please; but, if you do, you convict yourself of a crime which you have acknowledged right. Our belief cannot alter a scientific truth, but it may alter our feelings for happiness or misery. Disease is the misery of our belief, happiness is the health of our wisdom, so that man's happiness or misery depends on himself. Now, as our misery comes from our belief, and not from the thing believed, it is necessary to be on the watch, so as not to be deceived by false guides. Sensation contains no intelligence or belief, but is a mere disturbance of the matter called agitation, which produces mind, and is ready to receive the seed of error. Ever since man was created there has been an element called error which has been busy inventing answers for every sensation. . . ."

Disease Is False Reasoning. True scientific wisdom is health and happiness. False reasoning is sickness and death. On these two modes of reasoning hang all our happiness and misery. The question is, How can we know how to separate the one from the other? The truth cannot be changed; the other is error, and our senses are attached to the one or the other. One is the natural development of (spiritual) matter or mind; and disease is one of the natural inventions of error. To show how disease is not what it is supposed to be by those who use the word, I must show the absurdity of error's reasoning; for error is the father of disease.

Relaxation Exercise

Take a reclining or semi-recumbent attitude and proceed to relax the whole body as follows: Close the eyes so as to withdraw the mind from distracting outside conditions, and give full attention to the matter in hand. Then, directing the thoughts to each foot and ankle in turn, endeavour to relax all muscles in that part of the body as thoroughly as possible. Having

done this, proceed to deal with the other muscles and joints, ascending to the trunk, and finally to the shoulders and neck.

It is important to note that each step in the relaxation process must be mentally realized at the time. That is to say, a mental picture of the muscles and joints of each portion of the body in turn in a relaxed state must be formed and dwelt on. At the same time a mental order to the muscles to relax must be formulated before the movement is actually carried out.

When the utmost relaxation of the whole body has been attained the eyes should be opened and the slack condition allowed to persist whilst mentally counting ten. Should the exercise tend to produce sleep, as it sometimes does in those unaccustomed to concentrating the attention in this way, it is best to carry it out with the eyes open all the time.

As many nervous states and other conditions of ill-health are followed or accompanied by intense marked tension of various muscles it follows that a feeling of relief will often be experienced when complete bodily relaxation is

obtained. And it is surprising how many people fail to relax their bodies entirely from one year's end to the other. For the due preservation and conservation of our nerve forces a complete relaxation of the muscular system should be carried out daily. This, of course, can quite easily be done just before going to sleep at night without personal inconvenience. Time and again one is told of the surprise with which people have found relief of pain or feeling of stress when they have made use of this simple exercise.

CHAPTER II

WHY THE MIND HAS A BODY

"The shadow of my body is the body of my soul."
—From "The Fisherman and His Soul."

The Body Is the Servant of the Mind. The mind has a body in order that its commands may be put into operation, objects made of the pictures, images, ideas, and all the creative dreams that are projected from the unconscious mind into the conscious mind. The unconscious mind is in contact with the outer world through the thoughts it creates and the commands it sends vibrating to the conscious mind. It is the duty of the conscious mind to take the orders and transfer them to the body so that these "thought forms" may become practical objects—or symbols of thought, expressed, in their outward form, by a technique founded upon our bodily experiences with things, or objects. If a great archi-

tect, painter, sculptor, inventor, or any creative and constructive mind in any department of human activity is inspired with a creative thought, we can see the necessity for his having a medium by which his visions take objective form. Thoughts become things, dreams become things, in fact all true "mental images," which is the right name for ideas, become things. The difference between hallucinations and ideas is that ideas are capable of becoming realities and hallucinations are not.

This word should be spelled "ill-ucinations," for the mind that has them either is sick because it has them, or it has them because it is sick; in either case the point is that the mental vibrations are out of harmony, and through this bad adjustment the body must suffer.

On Body and Mind. Doctor Schofield writes thus: "The body acts on the mind and the mind acts upon the body, and in certain cases both appear to act together; so that we cannot say which is cause and which effect, nor even if there be sequence, or what the sequence is.

"On the *a priori* conclusion that spirit and

matter can have no connection with each other for want of a common term we need not waste time; for there is overwhelming positive proof that the one does affect the other. 'The spirit can take the body and by conscious and unconscious activities mould it for a dwelling-place and instrument for its uses,' says Noah Porter in 'Human Intellect' (p. 39). 'Of the way in which this is effected, and a nerve impression becomes a mental percept, or a mental concept becomes a nerve impression, we know absolutely nothing; neither can our minds apparently as yet furnish an intelligible hypothesis. In the brain the effect of the mind action is as yet too obscure to be discussed. That there are changes incessantly produced, and that the brain of a man differs from a child's, we know, but the relation of qualities of mind with characters of brain is profoundly obscure; perhaps the more so through the failure of the artificial system suggested by phrenology. As far as we know we have no organs in the brain connected with any special qualities.' Wundt says, 'Actual neurology has as much connection with the assumption of the

brain's mission of moral intuition, as astronomy and geography with Jules Verne's tales.'"

Character Impressed on the Body. Turning, however, to the body generally, we see plainly not only that the mind does react upon it, but that we can, in a rough way, see there the lines of character physically impressed. Emerson says: "The human body is wonderfully expressive. If it were made of glass, and the thoughts were written on steel tablets within, it could not publish more truly their meaning than now. Wise men can hear all our past history proclaimed in our looks, gait, and behaviour, for the tell-tale body is all tongue."

The body is altered by the character entirely through the action of the unconscious mind. To it we owe the intelligent and varied permanent expressions of the face, the only characteristic forms being those that are unconscious; so readily distinguished from the conscious imitations put on artificially and temporarily by the force of the will. To it we owe the carriage of the body, so that you can judge of a man's character by his gait, his postures, his physical

manner and habits; the unconscious mind in its nobility or degradation being indelibly stamped not only on the face but upon the form.

He is a dull scholar who cannot read a man even from a back view.

When the Mind Is Gone. Look at the body and face of a man whose mind is gone. Look at the slouching, cringing body of a man who has lost his self-respect. Look at the body of a thief, a sot, or a miser. Compare the faces and expressions of a beggar, a philanthropist, a policeman, a scholar, a sailor, a lawyer, a doctor, a shopwalker, a sandwich man, a farmer, a manufacturer, a nurse, a lady, a servant, a nun, an actress, an art student, and answer to yourself two questions: First, are these different expressions of body and face due essentially to physical or psychical causes? And secondly, are they consciously or unconsciously produced? The answers will leave no doubt that the mind can unconsciously display psychical conceptions by physical media.

With regard to the face, the fact that the effects of a man's occupation are stamped upon

the visage is found written in a papyrus of the date of 2000 B.C.

The five most common vices that are shown upon the face are pride, sensuality, fear, cruelty, and bad temper.

The mental impress on the face is perhaps least seen in the eyes themselves, and most in the lines around the nose and mouth.

It is said that a man can successfully lie with his eyes, but not with his mouth. The face is such an index of character that the very growth of the latter can be traced upon the former, and most of the successive lines that carve the furrowed face of age out of the smooth outline of childhood are engraved directly or indirectly by mind. There is no beautifier of the face like a beautiful spirit. The want of mind lowers all the powers of the body; but so does an evil and debased mind, which is still more wonderful.

Effect of Thought on Health and the Body. The body is a servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts the body sinks

rapidly into disease and decay; at the command of glad and beautiful thoughts it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure, and happy thoughts build up the body in vigour and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood so long as they propagate unclean thoughts. Out of a clean heart come a clean

life and a clean body. Out of a defiled mind proceed a defiled life and a corrupt body. Thought is the fount of action, life, and manifestation; make the fountain pure, and all will be pure.

Change of Diet Will Not Help a Man Who Will Not Change His Thoughts. When a man makes his thoughts pure he no longer desires impure food.

Clean thoughts make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thoughts does not need to consider the malevolent microbe.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion, pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of

a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy, or serene countenance can only result from the free admittance into the mind of thoughts of joy and good will and serenity.

There Is No Physician Like Cheerful Thought. For dissipating the ills of the body there is no comforter to compare with good will for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill will, cynicism, suspicion, and envy is to be confined in a self-made prison-hole. But to think well of all, to be cheerful with all, patiently to learn to find the good in all—such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.

If we admit that thoughts have a tremendous power and can become things we are then confronted with this question: Is this force a sub-

stance—a material—a psychic fluid in vibration or what?

Professor J. Ochorowicz has this to say on the subject of the production of thought: "A process that is at once chemical, physical, and psychical goes on in the brain." And again he tells us that: "An idea is only a vibration" and that "these vibrations set up complex actions in the brain matter, as ripple waves are caused in a quiet lake when you throw a stone in its calm surface."

Thought Is a Force. Professor Ochorowicz says further: "Thought stays at home, as the chemical action of a battery remains in the battery; it is represented by its dynamic correlate, called in the case of the battery a current, and in the case of the brain—I know not what; but whatever its name may be, it is the dynamic correlate of thought. I have chosen the term 'dynamic correlate.' There is something more than that; the universe is neither dead nor void. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to modifying another force

at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing; they are but imperceptibly transformed, and if the next man is of a nature exceptionally well adapted to them, they gain in inductive action."

Thoughts Are Things. If thoughts are things or are capable of becoming things, we can see that our general characteristics are the results of our condition of thought atmosphere. If we get false values and views of our relation to the things of life in general, and our own life in particular, it will be, and probably has been, the cause of most of the evils in mind and body. This would be brought about by reactions from the false knowledge in our unconscious memory. Our unconscious memory may be compared to the soft wax from which the graphophone records are made; upon which material is re-

corded for future reproduction. In the unconscious memory all our race experiences and individual experiences are also recorded for future use in life. So it can be seen how vital it is that whatever suggestions or matters of record the conscious memory sends to the storehouse of memory should be founded upon a true relation between a healthy mind and a healthy body.

The Unconscious Memory. An unhealthy unconscious memory cannot possibly function in conjunction with the imaginative mind and produce healthy inaginations that keep a healthy body, and we must work with both, for we are in our unconscious memories the experience of the race down the ages, plus our imaginations. Our unconscious mind is so old and our conscious mind so young—infantile, in fact—groping about in what is called "intellectual knowledge," always confined within its own limitations yet assuming an attitude of great wisdom and contesting the great unconscious mind for the ruling and directing power over the body. There is a section of this conscious mind called "the will"—the "conscious will"—and this section has caused

"terrible devastation" not only with individuals but amongst races.

There Is No Poison like Poisonous Thought. You have often heard people say: "This or that man or woman has a poisonous tongue" when what they really mean is the person has a poisoned unconscious mind. These poison thoughts are back of most of the fear and worry personalities you meet in everyday life; they are the result of the worry suggestion; they have been stimulating the conscious will—that is so young and inexperienced—and the result is a sick mental attitude to life. This conscious mind, stimulated by the conscious will, never produced or created anything—most of its expressions are in the "ego"—the ego in exaggeration; carried to the madness of selfishness and bringing upon us the fear for self, worry for self, and a whole chain of false values and views about things which twists our mental life, making lunacy and degeneracy.

To realize self is not to assert it and indulge in self-will, which so many individuals vainly imagine to be true development; to find self is to

transcend self, and till self is lost, and the true unconscious self functions free from the conscious will, no true personality is ever developed.

The Unconscious Will. There is a will called the unconscious will, and it is the true will, for when that great and wonderful psychic force called the unconscious flashes a "creative picture" it also sends the command of expression with it: the unconscious is the "will and the way." Lao-Tze (604 B.C.), the Chinese philosopher, said: "Do nothing by self-will—rather conform to the 'Tao' or infinite will and all shall be done for you."

Émile Coué says: "When the imagination and the will are in conflict the imagination always gains the day." Again he says: "Not only does the unconscious self preside over the functions of our organism, but also over all our actions, whatever they are. It is this that we call imagination and it is this which, contrary to accepted opinion, always makes us act, even and above all against our will, when there is antagonism between these two forces."

The Psychic Factor. Some modern psychol-

ogists are just learning that the "psychic factor" —soul—or unconscious spirit cannot be taken out of psychology and still be of any use in developing a race with ideals that can produce a healthy mind in a healthy body—ideals that have for their definite objective the noble and elevating idea of "God"; which in the meaning of words is a symbol of "Good." Then there is a purpose in life; we are sent after the "Holy Grail." We make worlds in our imagination and we are given the divine privilege of creating our dreams into objects before our senses. We can express the best that is in us when we master the use of the unconscious will by becoming a part of it; that can be accomplished by suggestions to the unconscious will, through whatever high ideal you abandon yourself to, if you believe in the idea of "God being all Good"—abandon yourself to this ideal without the slightest doubt. Get into the spiritual plane, for there the psychic vibration must be harmonious and give health, peace, and happiness.

Psychic Units and the Unconscious. Many psychologists say that the unconscious mind is

composed of psychic units, that can be called psychons, and they bridge the smallest part of matter and the edge of the psychic realm. We know the interval that lies between the most rapid vibration of the atmosphere, giving rise to sound, and the lowest vibration of the ether, giving rise to light. Who knows but when we go further—to the higher planes—we will be able to do unheard-of wonders by the use of these vibrations of mind? Maybe the unconscious will send forth a key to the mystery in the form of more knowledge about this psychon, or unit of awareness, and the gap between the edge of the physical realm and the frontiers of the spirit plain will be closed. Or maybe the new Biological Psychology, if it doesn't neglect the psychic factor in its search, will open up the fourth dimension of space to all.

Huley, who was commonly known as a materialist but was really nothing of the kind, says about this subject: "While it is the summit of human wisdom to learn the limit of our faculties, it may be wise to recollect that we have no more right to make denials than to put forth affirma-

tives about what lies beyond that limit. Whether either mind or matter has a 'substance' or not is a problem which we are incompetent to discuss; and it is just as likely that the common notions upon the subject should be correct as any other. . . . The same principles which, at first view, lead to skepticism, pursued to a certain point, bring men back to common sense."

Divine Psychology. In the light of divine psychology, which is by far the best answer to all questions about mind and body, the mind has a body so that the individual may build a soul or "perfect spirit" out of his imaginations and experiences.

All the activities of the mind which result in a maintenance of its balance, like the activities of the instincts themselves, are fundamentally and primarily unconscious and non-rational, not conscious and rational. We do not say to ourselves, "I must not pursue this course of action beyond this point or I shall lose my mental balance"; we feel the effect of a force inside ourselves which prevents the continued pursuit. We do not say, "I must show gratitude to this

benefactor because compensation is needed." We feel gratitude spontaneously and try to express it by word or deed. The feeling and the conation may become conscious secondarily, but they have their springs deep in the primary unconscious. The need and the effort constantly to maintain equilibrium are fundamental properties of the human mind, without which, indeed, it could not continue to exist.

Subconscious Mentation. Prof. Elmer Gates tells us: "If you will closely analyze your mental operations, you will find that consciousness—conscious thinking—is never a continuous line of consciousness, but a series of conscious data with great intervals of subconsciousness. We sit, trying to solve some problem, but fail. We rise, walk around, try again, and still fail. Suddenly an idea dawns which leads to the solution of the problem. The subconscious processes were at work. We do not volitionally create our thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought or of a truth, but we can, as it were, guide the ship by moving the helm. Our

mentation is most largely the result of the operation of the cosmic whole upon us. Annihilate the cosmos and our thinking would instantly cease.

"Subconscious mentation is regulated by maintaining proper conditions of the body and environment, i.e., the forces which affect the body. Coöperative mentation consists in a number of specialists applying the art of conscious mentation to the same subject at the same time. If all the great minds of the human race were trained in this mode of systematic mentation, and if they were to take for their subject the sum of human knowledge, they would achieve an interpretation of the universe which we may call philosophy, using the word as the synthesis of the generalizations of science. The result of each day would be a stepping-stone for the next. And if such minds, trained in these arts of originative mentation, were thus to deal with the whole scope of human knowledge systematically, they would continually eliminate former errors and constantly add new insights and new discoveries to their interpretation of the universe.

Mentation Is Mind in Activity. "Using the word 'psychology' as including all of the sciences of mind, I may further define it by saying that there are six experimental sciences of mentation; and the generalizations which arise from a synthesis of the data from each of these six domains of research constitute psychology proper.

"The first of these six domains is comprised by Biologic Psychology. In this realm the investigator experimentally varies the structures of the organisms and the conditions of their environment in order to discover what mentations result from each variation.

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished. Even in old age it is not too late.

"Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up only now and then. Let him make this a regular exercise, like swinging dumbbells. Let him gradually increase the time de-

voted to these psychical gymnastics, giving them sixty or ninety minutes per diem.

"At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

"It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self."

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"Life is a combination of habits, some baneful, some beneficient, all of which take their rise in the one habit of thinking. The thought makes the man, therefore right-thinking is the most important thing in life.

"Careless, slovenly thinking, commonly called thoughtlessness, is the companion of failure, wrong-doing, and wretchedness. Nothing, no prayers, no religious ceremonies, not even acts

of charity, can make up for wrong-thinking. Only right-thinking can rectify a wrong life. Only the right attitude of mind towards men and things can bring repose and peace."

—James Allen.

Monday

Nothing Can Be Accomplished Without the Power of Faith. "If a loaf of bread were laid on a table before a hungry man, and the man did not believe that he could break a piece of it, he would starve to death in spite of the loaf. It is the faith which gives us power, and through the power of faith we become spirits ourselves, and able to use spiritual power. Faith renders the spirit strong, doubt is the destroyer. All that is accomplished over and beyond our terrestrial nature is accomplished by us through the power of faith. That in which we have faith requires no proofs. He who asks for proofs departs from the faith."—Paracelsus.

Tuesday

"Cherish Your Visions; cherish your ideals; cherish the music that stirs in your heart, the

beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

"To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law; such a condition of things can never obtain: 'Ask and receive.'

"Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your ideal is the prophecy of what you shall at last unveil."—JAMES ALLEN.

Wednesday

"**Calmness of Mind Is One of the Beautiful Jewels of Wisdom.** It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience and of a more than ordinary knowledge of the laws and operations of thought.

"A man becomes calm in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, he ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene."—JAMES ALLEN.

Thursday

We Forge Our Own Chains. "Prisoner, tell me, who was it that bound you?"

"It was my master," said the prisoner. "I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to my king. When sleep overcame me I lay upon the bed that was for my lord, and on waking up I found I was a prisoner in my own treasure-house."

"Prisoner, tell me who was it that wrought this unbreakable chain?"

"It was I," said the prisoner, "who forged this chain very carefully. I thought my invincible

power would hold the world captive, leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip."—TAGORE.

Friday

WHATEVER IS, IS BEST

I know, as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
That, as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed.

I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means oft to suffer;
But whatever is, is best.

I know that there are no errors
In the great eternal plan,
And that all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest
I shall say, as I look back earthward,
Whatever is, is best.—ANON.

Saturday

The Miracle of Self-Healing. "Set yourself free. Get your mind free of the thought that your ailment is real. Disconnect every form of sickness from your body. Never allow your mind to fix a disease upon you. This is the miracle of self-healing never to submit yourself to be a victim of disease, but always the master of disease. The moment you feel the index, or

impress of an ailment, arouse yourself to meet and control it. Never fear. Sickness comes from morbid fear, morbid moods, worriments, anxieties. Once your mind drives these out, your body begins to heal. Health is divine equipoise. Let your mind hold your body as well, strong, free, and active. Suggest to yourself that you are well. Sit up. Look out. Look in. See and feel that the whole world around you is HEALTH. Smile at yourself. Think of yourself as wholesome, perfect, complete. OPEN EVERY FOUNTAIN OF JOY WITHIN YOU. Bathe your mind, heart, spirit in the sunshine of mirth. Laugh until your toes tingle and your feet are warm. The miracle of self-healing is mirth, joy, laughter. You can laugh yourself well."—DR. ELMER E. CROFT.

Prayer is an uplifting above all earthly things, an ardent appeal to the Great Power; a beat of the wing, a determined flight toward those regions where the rumours and febrile agitation of a material world enter not; wherein the being may find the inspiration it craves. The stronger its impulse, the sincerer its appeal, the more dis-

tinct and the clearer will be the revelation of the harmonies, the voices, the purity of the higher worlds. Prayer is like a window opening upon the unseen, into infinitude, through which the soul perceives a thousand sublime and consoling impressions. With these it becomes impregnated, intoxicated, and from them, as from a fluidic bath, it emerges invigorated and regenerated.

In these interviews of the soul with the Supreme Power, let no studied thoughts or words be used: above all no formulæ, no set forms of speech whose length is proportioned to the returns desired—for such are a profanation, almost a sacrilege. The language of prayer varies according to the needs and to the state of mind of him who prays. It may be a cry, a moan, an outpouring, a song of love, a tribute of adoration; an introspection, a self-examination held under the eye of God, or again, it may be but a simple thought, a memory, a heavenward glance.

Make Your Suggestion with Power. In concluding, a few words of advice must be given

about the actual carrying out of daily mental exercises. In the first place, all verbal declarations must be made with power. It is not the slightest use gabbling off a few sentences in a hurried, thoughtless manner. A statement made to another person in a hasty, unimportant way will surely not impress him. If you want to impress your friend you speak to him words of power. That is, each word is spoken carefully, considerately, and with mental power behind it. Thus also must you address yourself. Make your declarations with power, and you will derive immense benefit from them.

Then, again, never carry out any suggestion exercise in a hurry. Decide upon the time that you will carry it out each day or even twice a day—then stick to it. Choose times that you know will be free and keep to the same times daily. Under no circumstances be interrupted or expect interruption. To attempt exercises when an appointment has to be thought of, or a train to be caught, is to start with a disturbing current of subconscious thought that will prevent any marked benefit being obtained.

CHAPTER III

SUGGESTION AND THE UNCONSCIOUS MIND

"The soul reasons best when least harassed by the senses."

—Plato.

The Unconscious Mind. The unconscious plays a very important and highly vital part in the psychic life of the personality, in fact, it is the very pulse of the psychic life and forms the personality. If we abandon ourselves to the directing power of this great force we find ourselves advancing into higher states of unconscious memory, and the sensitive higher influence that overlaps the memory, of ordinary or normal life, is at our command.

In blindness, it has been noticed how keen the sense of touch becomes; we have all noticed the keen sensitiveness of facial perception displayed by some of the blind by which they are enabled to perceive objects in the absence of physical sight.

In the true conjunction with the unconscious state or sixth sense, we see a somewhat like mental condition. As the peculiar sense of the blind is developed by extra concentration of the mind in the direction of facial perception, so is the "sixth sense" developed in the normal-eyed by concentration of direction as well as by the condition of sensitiveness induced by suggestion to the unconscious mind.

The Sixth Sense. This newly recognized sense, the "sixth sense," not only answers the purpose of sight and hearing, but transcends all senses in vividness and power. The materialists, no longer able to ignore the phenomena of the unconscious mind, are compelled to admit that man's source of knowledge in this life is not confined to the recognized five senses, so they are good enough to give him a "sixth sense" even while they deny him a soul. This all-powerful "sixth sense" is developed to its higher planes and its powers are increased by intense "concentration" of effort brought about by the fact that the subject's attention is, and his whole energies are, directed in one line of action or thought, to

the exclusion of mind or brain activity in other directions. In that way all efforts are centred in the direction suggested and the mental picture taken by this concentration. This psychic sense is in us all, but in some persons the senses have completely withered it while others have that state of sensitiveness that enables them to control a reality that is hidden from our ordinary experiences.

The great significance of this is that the individual is capable of possessing and developing the power of seeing external objects under circumstances which render these objects impossible to the eye.

Dr. Peter H. Abercrombie relates the case of a boy, four years old, who was trepanned for a fracture of the skull. He was in a complete stupor during the operation, and was not conscious of what took place. At fifteen he became seriously ill of fever. In the delirium occasioned by the fever he gave a correct description of the operation and of all the people present, their dress, manners, and actions, to the minutest particulars. The "superior power" must have ob-

tained this knowledge in some other way than through the ordinary channels of the outward senses.

The Rapid Action of the Mind. In cases of apparent drowning where the person has been saved from death by active, external help, we have been informed that the human mind has worked with a rapidity of action not thought possible in the waking state, the intensity of mental action being increased in adverse ratio to the inaction of the external senses and consciousness. In this state the career of a lifetime has been reviewed, conversations brought to mind, in possibly less time than it takes to pen this paragraph. These phenomena suggest the reflection that the daily waking life—sensuous and worldly minded—is possibly, to many, the least real and effective. How much our external life is influenced by our unconscious (to us in the waking state) sub-life is an interesting problem.

Dr. Oliver Wendell Holmes said: "The more we examine the mechanism of thought, the more we shall see that the automatic and unconscious action of the mind enters largely into all its proc-

esses. We all have a double who is wiser and better than we, who puts thoughts into our heads and words into our mouths."

The Philosophy of the Unconscious. The expression, the philosophy of the unconscious, was invented by Professor Von Hartman, but if we investigate the foundation of the ancient thought we find that the investigation of the unconscious power in man is very old—the most ancient of people studied the unconscious. History contains many instances where psychic healing was habitually practised with marvellous success by the Egyptian, Hindu, and Greek priests. In the past, we thought these cures were brought about by the miraculous powers of personal healers, to-day the psychologists tell us that these remarkable cures were brought about by the power of suggestion or the influence of mind over body. Not long ago no doctor who valued his reputation would have anything to do with using the power of his patients' unconscious mind to aid in the curing of disease. But during the last few years the whole "psychic influence" as a curative power has been brought

within the department of scientific psychology so that at the present time there are many scientific psychologists and trained physicians devoting their whole time to the development of what Dr. Gustave Geley of Paris calls the "psychic dynamo" or power of the unconscious mind, in the prevention and curing of diseases. The success of this scientific treatment is due to the revival in a "scientific way" of that very ancient discovery, the curative power of suggestion to the unconscious mind. There are thousands of physicians and psychologists effecting cures through this method of stimulating or energizing the inner powers which are latent in all of us. It is not necessary to scorn all medical treatment in order to believe in the power of recovery through self-suggestion, because, remember that the power of the unconscious is best developed by a sane use of our conscious mind in conjunction with it.

Auto-Suggestion Is Not a Cult. Auto-suggestion does not mean that you must leave your religious beliefs and practise some new kind of cult; no, the new psychology or rather old

psychology revived has at its base the belief that all life is "spiritual" and comes from an "infinite source," that healing also comes from that infinite source and that all religions have for their purpose the making more practical and universal the infinite will as manifested in the creative force of the unconscious mind or psychic dynamo.

Pythagoras and Aristotle. Pythagoras and Aristotle distinguished between the body and the vital dynamism which they called the psyche, and between the psyche and the mental dynamo-psychism which they called the nous. Similarly animists and spiritualists of the old school admitted analogous categories. But there is a great difference between the old and the new ideas. In the first place, the new idea is based on facts and demonstrated by facts. As we shall see more clearly in the sequel, it rests also upon reasoning—everything occurs as though things were thus.

Then, further, the new idea does not imply differences of essence between the body, the vital dynamism, and the mental dynamo-

psychism. All are graded representations of the same essential principle. Their differences are only in degree of evolution, of activity, and of realization.

But this cannot be fully understood till we have completed our study of the self. Let us therefore put aside for the moment the analysis of the representations and pass on to the investigation of the self considered as essentially a dynamo-psychism.

Prof. Joseph Jastrow says: "When the dominant self abandons any considerable part of its sovereignty, it may be that the organized activities are freed! . . . It is then seen that the altered self maintains relations so special, so incomplete, and so indirect, with the normal self, that we must admit that the mind is dissociated. The psychic autocracy is overthrown and gives place to an enfeebled rule exercising power over a reduced area."

Doctor Geley, in his book "From the Unconscious to the Conscious," sums up the real self conditions that direct the mental "dynamo of psychism":

"Therefore that which is essential in the self must not be confounded with subordinate and secondary states of consciousness.

"As in the organism, so in the mentality the permanent essence must be distinguished from temporary 'representations.' The states of consciousness are but representations of the self. But the self—an individualized portion of the universal "dynamo of psychism"—cannot be confounded with its representations.

"Moreover, there is a further proof of this assertion. Facts show that there are in the self capacities which outrange the limits of states of consciousness and dominate all its representations.

"Intuition and creative genius very greatly transcend the intellectual faculties. In these there is nothing like the linked sequences which make logical deductions, they are superior faculties, deriving evidently from the divine essence of the self.

"The work of nature may be compared to that of an artist; and the comparison is not idle or illusory, but really instructive because the

works of nature, like those of the artist, are founded in the subconscious. Both put on modalities of the same order.

The Artist and His Inspiration. "Case 1. The artist welcomes all his varied subconscious inspirations without seeking, controlling, or judging any. His productions will be characterized by a luxuriant, uncoördinated, and disordered exuberance. It will be the task of the critic to select among them; only a few will go to posterity; the greater part will be forgotten or will remain imperfect or abortive.

"This is what comes to pass in nature in the primary phase of evolution; the creative impulse is at first anarchic and disordered; there is an exuberant appearance of primary forms both in the plants and among the lower animals. Then the natural forces, represented by the classical evolutionary factors, do their work of selection, and permit only a part of the primitive forms to survive.

"Case 2. The artist does not always consciously direct most of his inspirations, he is subject to them. But these inspirations are no

longer anarchic, they obey in great measure the many unperceived suggestions of the environment in which the artist lives, his considered or unconsidered intimate desires, his ambitions and his needs. They are subject to a thousand contingencies of time, place, and racial proclivities by which he is governed unawares. The subconscious work of the artist in this case, even if it is not directed by a precise effort of his will, is nevertheless in great measure ordered and regularized, concentrated, so to speak. There will, however, still be room, side by side with magnificent realizations, for errors, exaggerations, and omissions, and trials of effect which bear no fruit. And further, surrounding influences will necessitate long subconsciousness brooding over new works which will come to realization. His work will be intermittent and unequal.

"This dynamo of psychism also is, if we will have it so, a 'representation,' but it is the only means by which we can understand 'the nature of things.' For a relative intelligence to endeavour to understand the Absolute is, we must always remember, to limit the Absolute.

Evolution and the Psychic Dynamo. "What does it matter that the thing in itself should be inaccessible to us? We can at least reach it under a first limitation. Under the immeasurable variety of transitory and phenomenal appearances which constitute the physical, dynamic, and intellectual universe, there is one essential, permanent, and real dynamo-psychism. Its immanent activity is revealed to us in the immense series of facts which evolution presents; and evolution itself is, as we shall see, nothing else than the transition from unconsciousness to consciousness.

"That which is essential in the universe and the individual is a single 'dynamo-psychism' primitively unconscious but having in itself all potentialities, the innumerable and diverse appearances of things being always its representations.

"The essential and creative 'dynamo of psychism' passes us, by evolution, from unconsciousness to consciousness."

This Summing Up of the Psychic Dynamo, by which Doctor Geley accounts for the phenomena

of genius, is another way of expressing the concept of the "unconscious will," that superior power which directs and controls our better nature, "the double who is wiser and better than we": the reality of which is hidden from our ordinary every-day experiences.

Under the present educational system the intuitive knowledge or instinct is not guided by any principle of training. The imagination of the child is in most cases killed. The "psychic factor"—the great "Unconscious Dynamo"—is either greatly neglected or misdirected. In the modern schoolroom if a child is caught dreaming —looking into space, as they call it—he will be reprimanded for being a very dull boy; yet in him may be the beginning of vision that no school teacher in the world could possibly impart. The creative vision of which worlds are made may be germinating in that young mind. Do they ask that boy what his dreams are and help him collect and develop them into form? No, they do not, for education has not advanced to the training of the unconscious mind as yet. What he is given is a long system of education,

invented by people who know nothing of training the psychic life; the child and his own wonderful dreams are lost at the bottom of all the material crammed into him. His original spark is not only dimmed but put out.

Modern education must learn that unconscious apperceptions and instinctive impulsions can be trained along with the conscious mind, and the guiding principle of all training should be to develop the conscious mind in subordination to the unconscious spiritual power in us all; only through such training can children with personalities be raised. Man is at his best, and can do his best work, when he is in the unconscious state of mind; his instincts are finding out free outlet though the conscious mind is the medium.

The Animal Is Perfectly Safe in His Instinct. Prof. F. H. Herrick, of the Western Reserve University, has made some very interesting experiments with a cat taken from its home that would always find its way back over miles of unfamiliar country, showing the power of instinct.

As a result of a series of such experiments,

Professor Herrick has come to the conclusion that neither seeing, smelling, nor hearing enables the cat "to come back."

Instead of to any of these senses, the cat's inevitable return to its home is due to a strange and mysterious power of memory in its muscles. Professor Herrick calls this a "kinesthetic sense" —that is, a sense of muscular movement which man does not now possess, but which probably also explains the homing power of pigeons and the tiger. The tiger, of course, belongs to the same family as the cat.

Through this "kinesthetic sense" a cat, when it is carried away from its home, records involuntarily in all its muscles every twist and turn of its journey in relation to the direction in which its home lies.

Put very simply, it is as though within the muscles of the cat there were a compass whose needle steadily points homeward, no matter how many twists and turns the animal undergoes in its journey away.

Or, as Professor Herrick puts it, it is as though the cat had rubber strings of unlimited elasticity

stretching out from its muscles and attaching it to its home. The farther away the cat is carried the harder the invisible strings pull, and as soon as the animal is released it follows the pull of the strings in a straight line until it reaches home, when, of course, the pull ceases.

With such an invisible elastic link of unlimited stretchability, it will be seen that it makes no difference to the cat whether it is put in a bag and carried around by devious routes miles and miles away. The invisible rubber bands upon release immediately pull its head in the direction of home.

Prof. C. F. Hodge relates that he and his friends took a large tomcat with them in a boat on a lake at Madison, Wis. The cat became restless and anxious to go home. He would climb out on one end of the boat and stretching his head toward home meowed almost continuously.

Hodge and his friends then amused themselves by turning the boat slowly round and round, first one way and then another, to see if they could throw the cat off its bearings, but without doing so.

"Whether right side, left side, bow, or stern," says Hodge, "Tom was always on the part of the boat nearest home and straining as far as he could in that direction. Fully a mile from any shore, how could it tell which shore was which?"

A few lights were visible on the shore and no members of the party were able to distinguish their own cottages. They then wrapped the cat in a woollen blanket and held it on the lap first and then on the bottom of the boat, while it was turned round and round as before. Whenever released the cat started with never a mistake and without the slightest hesitation toward the end of the boat nearest home. Whether the boat was turned by a single stroke as on a pivot, or rowed slowly around in a circle, the result was always the same.

Members of the party were blindfolded and were required to guess whether the boat was turned or allowed to stand still, or was going in a straight line or circle.

It was an even chance whether they guessed right or wrong. The tomcat kept his bearings better than any of them.

Many Animals Have Homing Instincts. It is, of course, established that other animals have the homing ability, and that this is carried to an extraordinary development in the birds. Professors Watson and Lashley have shown that terns, when taken from their nests on Bird Key, Tortugas, Florida, made home upward of eight hundred miles away. The scientists found that they could not have made their way by any landmarks visible to the human eye and that they had no special mechanism in the nose which could assist them, but they thought that the birds might "possess on certain parts of the body (eyelids, ear covering, or oral cavity) sensitive tactual and thermal mechanisms which may assist them in reacting to slight differences in pressure, temperature, and humidity of air columns."

Professor Herrick reasons that the cat could not have found its way home by sense of smell because it did not follow the track by which it was taken out. Moreover, it does not possess a remarkably acute sense of smell. It did not find its way back by sight, because it travelled preferably by night, when it could see scarcely

anything, even allowing for the superior vision of the cat in the dark. There is no reason to believe that there were any sounds which could have guided it at a distance of three or four miles from home.

By the process of exclusion, Professor Herrick says he is inclined to believe that the secret of the cat's remarkable homing power lies in the "kinesthetic sense," which is older by far than either seeing, smelling, or hearing, and by which compensatory movements of the body can be made and maintained. In other words, the power lies back of the ordinary sound organs and is in some way bound up with the primitive muscle sense which experiment has already shown to be of far greater delicacy in many animals than in man.

The experiments of Professors Herrick and Hodge are quoted to show what a marvellous power lies in instinctive or unconscious driving force in man and animal, and how little we humans use this great force. An ancient sage said: "That man is best educated who has best use of his faculties."

Josh Billings said: "The trouble with people is not so much that they're ignorant, it's that they know so many things that 'ain't so.'"

In the works of Chuang Tzu, the Chinese sage, there is an interesting and very illuminating talk on the soundness of our conscious will and judgment. It is a dialogue between the "Spirit of the River" and the "Spirit of the Ocean." The Tao is mentioned; that is, the philosophy founded upon the great unconscious urge in nature, and is attributed to Lao-Tze, 604 B.C.

Chuang Tzu's Discourse Begins Thus: "How do I know that love of life is not a delusion after all? How do I know but that he who dreads to die is not as a child who has lost the way and cannot find his home? Some will even interpret the very dream they are dreaming; and only when they awake do they know it was a dream. By and by comes the Great Awakening, and then we find out that this life is really a great dream. Fools think they are awake now, and flatter themselves they know if they are really princes or peasants. Confucius and you are both dreams; and I who say you are dreams—I, Chuan

Tzu—dreamt I was a butterfly, fluttering hither and thither. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man."

So much for relativity and the futility of apparent contraries, and so much for the mystery of it all. Chuang Tzu offers a different illustration of the folly of conventional human judgments in a chapter beginning thus: "It was the time of autumn floods. Every stream poured into the river, which swelled in its turbid course. The banks receded so far from one another that it was impossible to tell a cow from a horse. Then the Spirit of the River laughed for joy that all the beauty of the earth was gathered to himself. Down with the stream he journeyed east, until he reached the ocean. There, looking eastwards and seeing no limit to its waves, his countenance changed. And as he gazed over the expanse, he sighed and said to the Spirit of the

Ocean, 'A vulgar proverb says that he who has heard but part of the truth, thinks no one equal to himself. And such a one am I. . . .'

"To which the Spirit of the Ocean replied, 'You cannot speak of ocean to a well-frog, the creature of a narrower sphere. You cannot speak of ice to a summer insect, the creature of a season. You cannot speak of Tao to a pedagogue; his scope is too restricted. But now that you have emerged from your narrow sphere and have seen the great ocean, I can speak to you of great principles.'"

He then explains how vast the ocean is and how trifling a thing it is in the universe. But man, as compared with all creation, is as the tip of a hair upon a horse's skin.

"Very well," replied the Spirit of the River, "am I then to regard the universe as great and the tip of a hair as small?"

"Not at all," said the Spirit of the Ocean. "Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks into space, and does not regard the small as too little, nor the great as too

much; for he knows that there is no limit to dimension. He looks back into the past, and does not grieve over what is far off, nor rejoice over what is near, for he knows that time is without end. He investigates fulness and decay, and does not rejoice if he succeeds, nor lament if he fails; for he knows that conditions are not invariable. He who clearly apprehends the scheme of existence does not rejoice over life, nor pine at death; for he knows that terms are not final."

The great man acts differently from others, but takes no credit, nor does he despise those who act otherwise. "Perfect virtue acquires nothing; the truly great man ignores self; this is the height of self-discipline. . . . From the point of view of Tao (the Spirit of the Ocean is speaking) there are no extremes of value or worthlessness. Men individually value themselves and hold others cheap. The world collectively withholds from the individual the right of appraising himself.

"If we say that a thing is great or small because it is relatively great or small, then there is nothing in all creation which is not great, noth-

ing which is not small. . . . If we say that anything is good or evil because it is either good or evil in our eyes, then there is nothing which is not good, nothing which is not evil. . . ."

"One might as well talk of the existence of heaven without that of earth, or of the negative principle without the positive. . . . Rulers have abdicated under different conditions, dynasties have been continued under different conditions. Those who did hit off a favourable time and were in harmony with their age were called patriots. Fair and softly, my River Friend; what should you know of value and worthlessness, of great and small?"

"In this case," replied the Spirit of the River, "what am I to do and what am I not to do? How am I to arrange my declinings and receivings, my takings-hold and my lettings-go?"

"From the point of view of Tao," said the Spirit of the Ocean, "value and worthlessness are like slopes and plains. . . . Tao is without beginning, without end. Other things are born and die. They are impermanent; and now for better, now for worse, they are ceaselessly chang-

ing form. Past years cannot be recalled; time cannot be arrested. The succession of states is endless; and every end is followed by a new beginning. Thus it may be said that man's duty to his neighbour is embodied in the eternal principles of the universe.

"The Life of Man Passes by like a Galloping Horse, changing at every turn, at every hour. What should he do, other than let his decomposition go on?"

"If this is the case," retorted the Spirit of the River, "pray what is the value of Tao?"

"Those who understand Tao," answered the Spirit of the Ocean, "must necessarily apprehend the eternal principles above mentioned and be clear as to their application. Consequently, they do not suffer injury from without."

Much knowledge is a curse; one should know the inner principles. Chuang Tzu states his underlying doctrine thus: "At the beginning of the beginning, even Nothing did not exist. Then came the period of the Nameless. When One came into existence, there was One, but it was formless. When things got that by which

they came into existence, it was called their virtue. That which was formless, but divided [i.e., allotted], though without interstice [unbroken in continuity], was called Destiny. Then came the movement which gave life, and things produced in accordance with the principles of life had what is called form. When form encloses the spiritual part, each with its own characteristics, that is called its nature. By cultivating this nature, we are carried back to virtue; and if this is perfected, we become as all things were in the beginning. We become unconditioned, and the unconditioned is great."

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou when thou prayest, enter into thy

closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." —Matthew VI, 5-6.

"Beware of the scribes, which desire to walk in long robes and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts:

"Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."—Luke XX, 46-7.

"The influence of a calm trust and faith expressing itself in prayer, uttered or unexpressed, over the functions of organic life, cannot be overestimated. It is a spiritual and potential influence and force brought to bear upon the hidden spring of disease. It is one of the most potent prophylactic agencies against the inception and cause of all morbid conditions. . . ."—F. W. Evans.

"Men pray cream and live skim-milk."—Beecher.

Monday

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain:——
Lord, Thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!—ROBERT LOUIS STEVENSON.

"A deep river will not be muddied if you fling a stone into it. Even so with man. If a man is stirred up over insults he is not a river, but a puddle.

"Let us remember that we shall all return to the soil, and let us be meek and gentle."—SAADI.

Tuesday

"Trust thyself: Every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being."—EMERSON, in "Self-Reliance."

"The fool thinks himself alone and commits sin. But I know of no lonely place at all . . . Of a bad action my 'self' is a witness far more sharpsighted than any other person.

"Health is the greatest of gifts, contentment the best of riches."—BUDDHA.

Wednesday

"Think well and comprehend that every man acts as it seems best to him. If you will always think of this, you will never be angry with any

one, you will never reproach or scold any one, for if it be better for another man to do that which displeases you, he is right and cannot do otherwise. But if he is in error and does that which is worse for himself, he may be pitied, but you should not be angry with him."—EPICTETUS.

"To be virtuous is to be free in spirit. Men always angry with others, always fearing something and yielding to passions cannot be free in spirit. He who is not free in spirit, having eyes cannot see, having ears cannot hear, eating cannot taste."—CONFUCIUS.

"What is the cloud that has enveloped the world? Why is there no light in it? What defiles it? Wherein is its great peril?

"Its peril is in the fact that men do not live by the divine reason which has been given them, but by that common and corrupted reason which has been amassed among them for the justification of their passions. Men suffer and seek salvation. What then will save them? Only respecting

their reason and following after truth."—"Oriental Wisdom."

Thursday

Hurry-ism begets Worry-ism. So calm yourself: life is too long to hurry and too short to worry.

"Paradise Lost"—A person without common sense.

Remember that to-morrow, to-day will be yesterday. So to-day make up your mind to forget it.

Life is a great hope—and much faith in it; hope is much vision—and living into it.

The next thing to being a genius is to have common sense—one is as rare as the other.

A person who thinks he is sick is certainly not well, for his imagination must be sick. No one with a healthy imagination could possibly think himself into an unhealthy state. It follows that if you can think yourself into sickness by an unhealthy imagination, you can think yourself out of sickness by a healthy imagination.

The divine law gave to each human being all the faculties necessary to face life. These innate

qualities are the content of our unconscious mind and extend to us compensations for life through the beauties of the imaginative mind.

We received these divine gifts but some of us lost them on the way; and with them we lost our adjustment to life, for we no longer have the healthy imagination that gives beauty and other compensation in life.

Nature demands a contest—in fact, all true values in life are arrived at by the results of the free-for-all contest with Nature as the judge; otherwise we would have weakness as an inspiration and mediocrity for its prize.

No one who knows true natural value objects to the dictatorship of the truly great; in fact, there is a certain joy in being, as well as obeying the truly great. It is the dictatorship of the mediocre that is galling.

Don't spend so much time in getting that you forget the "living."

Friday

"All things are known to the soul. It is not to be surprised by any communication. Nothing

can be greater than it. Let those fear and fawn who will. The soul is in her native realm, and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn; they are not for her who putteth on her coronation robes, and goeth out through universal love to universal power."—"The Method of Nature."

"I have one person to make good—that is myself."—Robert Louis Stevenson.

"Do not forget that even as 'to work is to worship,' so to be cheery is to worship also; and to be happy is the first step to being pious."—Robert Louis Stevenson.

Saturday

"Is not making others happy the best happiness? To illuminate for an instant the depths of a deep soul, to cheer those who bear by sympathy the burden of so many sorrow-laden hearts and suffering lives, is to me a blessing and a precious privilege. There is a sort of religious

joy in helping to renew the strength and courage of noble minds. We are surprised to find ourselves the possessors of a power of which we are not worthy, and we long to exercise it purely and seriously."—AMIEL.

"Joy is the mainspring in the whole round of everlasting Nature. Joy moves the wheels of the great timepiece of the world; she it is that loosens flowers from their buds, suns from their firmaments, rolling spheres in distant spaces not seen by the glass of the astronomer."—SCHILLER.

One trouble with the world is: everything that is dead is not buried—look alive!

The most painful birth is the birth of a new thought—suffer it!

CHAPTER IV

THE POWER OF AUTO-SUGGESTION

"Finally we also see that reasoning is not the most excellent thing in us, but only like a staircase by means of which we can climb up to the coveted place, or like a good spirit who brings us a message of the supreme good without falsehood or deceit, in order thereby to arouse us to seek it and to unite ourselves with it, and it is this union which is our supreme happiness and blessedness."

—SPINOZA.

Helpful Auto-Suggestions. Helpful auto-suggestion, according to the Coué method, is (1) "Get the unconscious mind to accept an idea which brings about a certain mental condition. (2) The acceptance of that condition as a reality and the transforming of it into a physical condition." In the "Practice of Auto-Suggestion," by Harry Brooks, this interpretation of the Coué method is given:

"Every idea which enters the conscious mind, if it is accepted by the unconscious, is transformed by it into a reality and forms henceforth a permanent element in our life."

Farther on in the same volume the following is given as the formula for the basic law of auto-suggestion:

"The thoughts we think determine not only our mental states, our sentiments, and emotions, but the delicate actions and adjustments of our physical bodies. Trembling, palpitation, stammering, blushing—not to speak of the pathological states which occur in neurosis—are due to modifications and changes in the blood-flow, in muscular action, and in the working of the vital organs. These changes are not voluntary and conscious ones, they are determined by the unconscious and come to us often with a shock of surprise."

It must be evident that if we fill our conscious minds with ideas of health, joy, goodness, efficiency, and can ensure their acceptance by the unconscious, these ideas, too, will become realities, capable of lifting us on to a new plane of being.

The Unconscious as a Dynamo. If we consider the unconscious mind as a dynamo for the creating of mind energy or thought and that this thought is capable of becoming objective matter, it is easy to reason back and say: Mind is matter —psychic material that forms itself by thought force. If we go further and allow, with one French scientist, that the conscious mind is a magnet that draws from our unconscious minds the powers that we use in our everyday life we can again reason back to the mind being a field of vibrating psychon units. We know that different and various degrees of mental conditions produce different and various degrees of psychical strength. To prove this let us consider one type of personality. Small and frail of body; timid; hardly a word to say; lacks physical courage in every department of life. No magnetic "force," we hear people say, and we wonder what they mean by magnetic "force." Suppose this type we have selected is epileptic and is taken with one of those periodic fits that epileptics have. What a change in physical strength comes; it will take five big policemen to

hold this little person down! Where does this new strength come from?

Electrical Force and Nerve Energy. Many psychologists tell us why it comes, but what it is they don't know any more than the electrical engineer knows what electricity is, though he knows what it does.

Speaking of electrical force and nerve energy Dr. Bernard Hollander said:

"Electricity is known as a great force in physical nature; and it is harnessed and made to perform many services to mankind. Like all the great forces of nature it is invisible, except through its effects, and it defies analysis. It will never be known to man except as one of the great correlated forces. It is not unlikely that the human organism is a radio-active body, for if our experiments do not deceive us, the body emits rays which can be seen and felt by sensitive persons. There appears to be a human aura which extends from the body for a distance, some say a yard, and gradually fades away. And the aura of each person is seen to be coloured according to the vibrations belonging to his pre-

vailing mental states or character. That these rays can be seen I have already shown. The following is an experiment which I have often repeated, which would prove that they can also be felt. A hypnotized and blindfolded subject is made to distinguish a person's hand from a dozen others when held above his or hers at a distance of six inches or less for a few seconds. This is done with great success, and if you give the different persons present numbers, the subject will after a time even recognize when the hand of No. 5 or 7 or any other comes around again. This experiment would point to different emanations from different people, and a discriminative sensibility for them in certain subjects in the hypnotic state. Possibly the sensations may be due entirely to a hypersensitiveness to the temperature of the different hands, and this is one of the explanations offered by some of the critics; even then the performance would be remarkable. But I cannot think that there is sufficient difference in the temperature of the various hands to be perceived even by the most sensitive subject. There is something to be said

for those who assume a magnetic or an electrical force, or some still unknown nerve or vital force to be at the root of these phenomena."

Man's Possibilities. All this proves that we have only scratched the surface of man's possibilities and, too often, only scratched in the wrong place. What we want to know is: Can we keep a healthy mind within a healthy body, and can we develop into a great race by the proper use of the psychic principles within us? Can we establish a condition of harmony in our mental life by a process of mental self-help, through proper education of our unconscious mind? If the mind can get us into trouble can it get us out? Can we make our mind our medicine? Auto-suggestion answers all these questions by saying: If you use me to convey to your unconscious mind the proper moral principles, without which no life can be harmonious, and if you affirm these principles until they become a part of and control your action, your life will be full and your days long in the land.

P. P. Quimby had this to say about mind and disease:

"Men create ideas which are matter. These ideas have a real existence in the spiritual world, and their power is according to the nature that is attributed to them, and the fear that men have of them. Fear of an idea thus created, on the part of its creator, condenses its matter so that it might be seen by the natural eye, a creation composed of the loathsome characteristics conceived of by the person's own belief, an offspring of an excited and degraded mind. Such an idea is disease, the child of the devil. This disease was first one simple, uncompounded idea. But when that finally was pushed into an identity, when men were once afraid of it, then it grew rapidly, like a poisonous weed, and derived its sustenance from the very life-blood to which it owed its existence. All its horrible characteristics it draws from the mind of men, who, could they only understand what they are doing, would plant a good seed in their soil or mind, which could bear no fruit fit for disease to live on, and thus it would starve to death."

It Is What Thinking Makes It. There is no doubt that by the thoughts we think we create an

atmosphere around us by which other people are influenced. If we continually think thoughts that are good our life will suggest goodness; if we continually think evil thoughts our life will suggest evil. If we are sad, it is a sad world; if we are happy, it is a happy world. It all depends upon the person himself; for, good or bad, he to a large degree creates his own atmosphere, his heaven or hell he makes himself. A great thinker was asked, "Where is happiness?" And he answered, "Where you are."

Ralph Waldo Trine has an excellent article on mind making the physical conditions:

On Sending Out Bad Thoughts. "If the thought-forces sent out by any particular life are those of hatred or jealousy, or malice, or fault-finding, or criticism, or scorn, these same thought-forces are aroused and sent back from others, so that one is affected not only by reason of the unpleasantness of having such thoughts from others, but they also in turn affect one's own mental states, and through these his own bodily conditions, so that, so far as even the welfare of self is concerned, the indulgence in thoughts and

emotions of this nature is most expensive, most detrimental, most destructive.

"If, on the other hand, the thought-forces sent out be those of love, of sympathy, of kindness, of cheer and good will, these same forces are aroused and sent back, so that their pleasant, ennobling, warming, and life-giving effects one feels and is influenced by; and so again, so far even as the welfare of self is concerned, there is nothing more desirable, more valuable, and life-giving. There comes from others, then, exactly what one sends to and hence calls forth from them."

Dr. Van Eeden of Holland, lecturing to a large audience in New York City, acknowledged the power of auto-suggestion by saying:

"I gave up the practice of medicine years ago for the more effective treatment of suggestion. Many doctors who are practising medicine to-day rely more on suggestion than they do on drugs, but they do not like to admit it. When doctors of medicine cannot diagnose a case or do not know what to do for a patient they give him a placebo with careful instructions as to the manner of taking. Usually they tell him it is a most

powerful drug. This is an admission that even in extreme cases physicians advocate suggestive therapeutics. A famous London physician told me that when he felt ill he used to take two rhubarb pills and put them on the table by the side of the bed when he retired. He declared that the effect was just the same as if he had taken them. This is but an example of what suggestion will do for the body."

The Magnifying of Objects. Dr. B. Hollander, in his great work on Suggestion, written after many years of practical experience, writes in the following manner on the subject:

"Hopelessness, fear, and depression are not merely moods and sensations of no consequence, but are terrible realities, and the more we indulge in them, the more they become impressed upon our surroundings as well as our subconsciousness, and the more permanent the deadly mark upon our life. The old aphorism that happiness is the best of tonics is profoundly true; and the power of hope in curing disease and overcoming misfortune is as well known as the deadly influence of despair.

"There are people who magnify the obstacles which rise before them, who are discouraged by the smallest failures, to whom the slightest happenings are catastrophes. They are overcome by a telegram before having learned its contents; they read between the lines of a letter, and ascribe to any occurrence whatever the least probable and the most terrible causes. Others are given to anxious, uneasy observation of their body, producing a crowd of auto-suggestions of symptoms of diseases, of pains and sensations of all sorts, exactly as though a real organic trouble were present. Thus human suggestibility reinforces and even creates our sensations. Conscious effort and a fixed determination are necessary to overcome such wretched and mistaken existence."

The auto-suggestions arising from our inner- or sub-consciousness account for much self-deception. For instance, the wine which we pour out of a dusky bottle bearing the label of a celebrated vineyard always seems better than it really is; a connoisseur among smokers will let his judgment be influenced if he recognizes the

make of the cigar that he is smoking. Some people feel already sea-sick when the ship is still lying motionless in the harbour. It is also well known that the auto-suggestion of fear in the case of epidemics renders one more liable to contagion. On the other hand, auto-suggestion has apparently rendered other persons immune from disease.

Suggestion on the Lines of Pure Science. On the psychology of suggestion, Doctor Ash of the London Hospital writes:

"Psychology working on the best lines of pure science has been of inestimable value in showing us something of the way in which the principles of attention, suggestion, hypnotism, and so forth, produce effects on mental life that are reflected in the physical. Psychology has been a vast help to everyone who has studied the subject of psychotherapy from the rational point of view, thus enabling scientific systems of suggestive therapeutics to be built up, to the great advantage of thousands of nervous and other sufferers in all parts of the world. But psychology has not told us one whit more about the spiritual

than the world's seers in all ages have revealed. Indeed, the science of the mind is not necessarily the science of the spirit. And if it is not the science of the spirit it is certainly not the Science of Being and of Life.

"Thus it will be a thousand pities if the psychologists of any school undo the good work this science has done already, by claiming that psychology has disproved the spiritual and shown that the Spiritual Ego is but a poetic dream. Psychology has done nothing of the kind.

"A proper understanding of this position is essential for our subject of self-help. Because it is important to realize clearly that both help and self-help in a psychic way may be either mental or spiritual."

Psychology and Physical Science. "Psychology and physical science can help the psychotherapist to coördinate and to regulate the mental and spiritual influences he endeavours to use for the good of humanity, by explaining the workings of the human mind as far as possible. The mind is, after all, the instrument through which the real self—the spirit, to use a familiar

term—is able to manifest its will and feeling on this material plane. The mind working through the human brain, upon which it is absolutely dependent for the ordinary expressions of earthly life, is especially adapted for the functions it has to perform. But the experiences of everyday mental life show that a great deal of mental action is independent of the control of the 'higher I,' and has no essential rôle in the true inner life and manifestation of the Ego that each of us feels so certainly to be himself—his real self.

"The success of scientific psychic treatment to-day is due to the discovery of the curative properties of that mysterious principle known as 'Suggestion.' Exactly how suggestion works has never been explained, but it has been conclusively shown that in skilled hands it is a very effectual weapon with which to attack numerous disorders of health, whilst it is at the same time a perfectly harmless agent.

Simple Suggestion. "Suggestion has been defined as the process of impressing the mind with a new idea, or of strengthening a mental

impression that is too weak to be of any functional importance. Naturally, the simplest way of doing this is by the verbal presentation of the idea that one wishes to implant in somebody else's mind; and the more often the verbal equivalent is repeated the stronger will be the impression produced by it, until at last, if not resisted, the new idea will become fixed in the mind to which it has been so strongly presented.

Auto-Suggestion. "Auto-suggestion (self-suggestion) is a process which may be turned to great advantage in suggestive therapeutics, because the conscious mind can be made to repeat many times the required curative suggestion, which thus attains an ever-increasing potentiality in the subconscious mind.

"The mental attitude unquestionably plays an important part—this "psychic force" from a higher level can influence the whole human organization to an exceptional degree. When this occurs the results are always for the good of the individual concerned, and not infrequently remarkable enough. On the mental plane such effects are usually concerned with the moral out-

look of the individual, consisting in some cases of readjustment to surroundings; in others to an inward strengthening which enables them to bear more readily the burdens of this life. Conversion from a bad career to a good one, from a policy of selfishness to one in which the interests of others take a leading part, from vice to virtue, appears to be effected by this same influence. Seen at its best, this particular psychic effect brings peace to many a tortured wanderer, solace and conviction to many restless souls.

"On the physical plane this psychic influence must necessarily work against trammels of coarse matter, but nevertheless is able at times to bring about astounding changes, the most notable of which is the restoration of health; for it is evident that such restoration does sometimes occur under circumstances that have shown physical methods to be quite unavailing, and in which suggestion does not appear to play the primary part.

A Higher Plane than the Physical Plane. "I repeat that when first considering manifestations of this kind I tried to satisfy myself that the full and final explanation of these things was

to be found in suggestion on a more or less material basis. It seems to me now that, whilst suggestion certainly has an important part to play in life, both in health and ill-health (acting primarily on the mental planes), yet there is a far higher plane than the mental, and it is from that higher psychic plane that we can look for the greatest benefits in the regeneration of mankind, either mentally or physically. It is quite possible that if such psychic or spiritual forces can ever by any means be made manifest in physical experiment, it would be found that suggestion may have some what I may term 'directing influence' in focussing its effects on particular parts of the body.

"If we satisfy ourselves that psychic, or spiritual, influence from the highest levels of the human organization can really act for our good, what we have to study now from the practical standpoint is, how we can best get into touch with the great reservoir of psychic energy that seems so near and yet so difficult to reach.

The Great Psychic Unseen. "It is impossible now to go deeply into this matter. I think it is

quite certain that one must obtain a certain rest of mind and body to bring this about; the mind must be free from disturbing thoughts if it is desired to lessen the barrier which appears to shut off our physical beings from the higher psychic planes. Further, when two or three are gathered together with the object of obtaining help from and communion with the Great Psychic Unseen, it is more likely that their goal will be attained than if they seek it individually. If this hypothesis be correct, it seems likely that by carelessness in our thoughts many of us create a mental atmosphere, if I may so call it, which habitually bars out the psychic influence which would benefit us so greatly if we only understood. Tranquillity of mind, charitable thoughts, unselfish mental attitudes, and confidence in the mission of humanity have for thousands of years been known to bring peace to the heart of man. Is it not likely that they do so by bringing about a mental attitude that most readily permits contact with and help from the psychic influences which I have been considering? The cry of humanity to-day is, as it has

always been, a cry for help to bear our burdens, to bear miseries of sickness, the torments of unhappiness, the tortures of worry. It should be realized that for everyone in suffering and sorrow help may be nearer at hand than is generally supposed, and that rest could be brought to many a worried mind if we were to make it a more important part of life to endeavour to place ourselves in communication with the Great Psychic Unseen.

Tuning Oneself to Something Beyond. "There are many who know the feeling of attuning oneself to Something Beyond in such a way that a new energizing influence is felt. It is difficult to explain this feeling from the point of view of those less fortunate and to those who are skeptical. If it were habitual for everyone to place himself in tune with this Something, the world would attain benefits to life and health of which humanity has not yet dreamed. If one applies this theory to the results of psycho-therapy, one would say that apart from the instances illustrating the result of pure suggestion, the remainder—whatever the technique employed—

are due to a successful placing of the patient's psycho-physical organism in some particular way *en rapport* with the psychic reservoir of which I have spoken, and thus to loose streams of energy that have a potent influence on both the physical and mental aspects of life. The part played by Faith must be a similar one, viz., to bring about such a psychic attitude that but slight, if any, barrier is offered to the action of this influence.

"It must be remembered that psychic, or spiritual, force cannot be weighed in the balance or measured by any known means; that, however, does not prevent us from relying on intuitive knowledge, on an inward "sense," of a psychic Something which is quite apart from physical conditions. To those who would ask as to where they are to find confirmation of such a theory I would say this—What does your Inner Self tell you? If it tells you nothing, and after meditation it still tells you nothing, then I know of no way in which this reality can be brought home to you. But I am confident that there are few who have not experienced the promptings of the

inward voice, telling them of things apart from the physical realm. Unfortunately, our boasted science and reason cannot take us far on the road toward the higher psychical life, but in this respect I feel sure that intuitive knowledge is a safer guide than our limited reasoning powers. We must trust to our intuitive knowledge, and we shall not go far wrong."

Imagination and Suggestion. Dr. E. B. Warman, in his book on suggestion, tells the following:

"The imagination may be wrought upon by reading, as instanced by patent-medicine advertisements, or by hearsay, or may be wholly creative. In each case it is the outgrowth of a mental condition; and the result is that the unreal becomes real, the ultimate result frequently proving fatal.

"The fatal power of imagination was illustrated recently in the case of a Russian railway employee who was by accident shut up in a refrigerator car.

"He wrote on the wall, 'I am becoming colder.' Later, 'I am slowly freezing.' Still later, and

the last, 'I am half asleep; these may be my last words.'

"When they took him out he was dead; but it was found that the temperature of the car was 56 degrees. The apparatus was out of order. His auto-suggestion, working on his imagination, killed him.

"It does not always prove fatal but sometimes amusing, as in the case of the elderly couple spending their first night in a Pullman sleeper. Shortly after retiring, the following conversation took place:

"*Wife:* 'You must raise the window or I'll smother; it's very close and stuffy in here.'

"*Husband:* 'If I raise the window I'll catch my death of cold.'

"*Wife:* 'Well, I'll smother, I know I will. I can scarcely get my breath.'

"*Husband:* 'All right, I'll raise it for your sake, no matter what may be the consequences to me.'

"As soon as the window was raised the husband began sneezing, while the wife, taking a deep breath, exclaimed, 'My! how refreshing.'

"Imagine their surprise when in the morning they discovered that it was a double window and only the inner one had been raised. The husband caught cold and the wife was refreshed by the same current of air—which existed only in their imagination.

"The following is an interesting and highly suggestive incident of the power of suggestion through imagination:

"On one occasion when Li Hung Chang, as premier, was having a bitter fight with some of the more conservative members of the Tsung Li Yamen, he received as a present a magnificent cake which he had reason to suspect contained poison. He put the cake aside and set to work to find out who was at the bottom of the plot. The crime was traced to three men, one of whom, at least, was absolutely guilty. Li had the trio brought to the yamen. When they arrived they were ushered into his presence and were received in his courtliest manner. The cake was produced with the remark that 'politeness forbids my tasting it until the three generous donors have had an opportunity to enjoy its excellence.'

"Li cut the cake, and one of his servitors handed it to the unwilling guests. Each took a piece and ate, or pretended to eat. One of them crumbled the pieces and let them fall upon the floor, but the two others ate calmly without manifesting any emotion.

"Within ten minutes the two men began to show symptoms of suffering. Li smiled benignantly and said to the man who had not eaten: 'Your wisdom is so great that I am compelled to preserve your head as a souvenir of transcendent genius.'

"The man was removed and promptly decapitated. To the two others the premier remarked: 'The cake you ate is not the one you sent, but one which I had my cook imitate. The poison from which you are suffering exists only in your imagination. I know of no better way to cure your present pain than by letting you share the same fate as your friend who has just left the room.'

"As they were led away, Li said to his retinue: 'It is a pity that men who can eat a deadly corrosive poison with an unmoved countenance

should so misapply the talent wherewith Heaven has endowed them.'

Change of Climate Did It. "Some time ago the Virginia State line was changed so as to include a patch of territory theretofore belonging to North Carolina. A section of the land thus transferred included a tumble-down cabin where dwelt an aged Negro woman. An inquisitive neighbour, calling to see how the Negress enjoyed the idea of becoming a Virginian in her old age, began by asking:

"'How's the rheumatism, auntie?'

"'Bettah, praise de Lawd.'

"'And the neuralgia?'

"'Done gone. Clean depahted.'

"'And the stiff knee?'

"'Frisky as a li'l' colt.'

"'Why, auntie, how on earth do you happen to be so much better all of a sudden?'

"'Well, miss,' replied the auntie, proudly, 'Ah always done heah dat Virginny climate's a heap healthiah 'n de climate of No'th Ca'liny. Ah reckon dat sho' counts fo' ma change fo' de bettah.'"

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"Jesus, calling the people and His disciples, said:

"'He who wishes to live according to My teaching, let him give up his bodily life, and be ready to bear all suffering, for he who fears for his bodily life will lose his true life; but he who gives up his bodily life will save his real life. And let him who wishes to fulfil My teaching, do so not in words but in deeds.'

"Then He told them this parable:

"'A man had two sons; and said to the first: Go and work in my garden. And the son said: I won't! but afterwards repented, and went. And the father went to the second son and said the same to him. The second son answered: I will go at once. But he did not go. Which of the two fulfilled the father's will?'

"And the disciples said: 'The first.'

"And Jesus said: 'And I tell you that the

publicans and adulterers will enter the Kingdom of God before those who talk but do not act.'" —FARR FENTON'S "New Testament."

Monday

"The portals of Heaven are opened to you just as far as you need. Free yourself from cares and anxieties and direct your soul to the spiritual. Let your actions be guided by yourself and not by events. Be not of those whose purpose in action is the hope of a reward. Be attentive, do your duty, abandon all thoughts of consequences, so that it be a matter of indifference to you whether things end agreeably to you or disagreeably."—BHAGAVAD GITA.

Tuesday

"True strength is not in him who overcomes others but in him who overcomes himself, who does not let the animal in him have mastery over his soul.

"He who yields himself up to passionate desires, he who seeks gratification, his passions gather ever new strength and ultimately bind

him with chains. He who succeeds in overcoming his passions bursts his chains.

"Happy are the people if they call nothing their own but their soul. Happy are they even if they live among covetous and evil and hateful people, for none can take their happiness away from them."—BUDDHIST TEACHING.

Wednesday

"Those who know the truth are not equal to those who love it; and those who love it are unequal to those who lovingly do the works of truth.

"When you live together with others do not forget the things which you have learned in solitude. And in solitude consider those things which you learned from companionship with others.

"We can attain wisdom by three ways: first, by way of experience, this is the most difficult way; second, by way of imitation, this is the easiest way; and third, by way of meditation, and this is the noblest way.

"The better the people live the less they complain about others. And the worse a man lives the less content is he himself and with others.

"The wise man seeks all within himself, the madman all in others."—CONFUCIUS.

Thursday

"Answer hatred with love. Examine a difficulty while it is yet easy of solution. Take up great matters while they are still small. The most difficult enterprises in the world have their inception while they are still easy. The greatest enterprises in the world have their inception while they are still small.

"Only that does not perish which does not live for self. But he who does not live for self, for what shall he live? Only when living for All can you live without living for self. Only living for All can be and is peace.

"When the world came into existence, reason became its mother. He who realizes that the basis of his life is the spirit, knows that he is be-

yond all peril. When he closes his lips and locks the portals of his senses at the end of life, he will feel no anxiety."—LAO-TZE.

Friday

"If you expect nothing nor seek to receive anything from other people, people will not terrify you, any more than one bee terrifies another or one horse terrifies another. But if your happiness is in the power of other people you will always fear people.

"We must begin with this: renounce all that does not belong to us, renounce it to such degree that it has no mastery over us, renounce all that the body needs, renounce love of wealth, of glory, of positions, of honours, renounce wife, children, brothers. We must say to ourselves that none of these things belong to us.

"But how to attain this? Subject your will to that of God: does He will that I have a fever? I will so likewise. Does He will that something happen to me which I do not expect? I will so likewise."—EPICTETUS.

Saturday

THE VALUE OF SILENCE

"Give more rest to your tongue than to your hands.

"Silence is often the best of answers.

"Turn your tongue seven times before saying a word.

"One must either be silent or utter words that are better than silence.

"He who says much does little. The wise man is always afraid lest his words promise more than he can perform, and therefore he remains silent more often, and speaks only then when it is needful for others and not for himself.

"I have passed my life among wise men and I have never found anything better for man than silence.

"The man of many words cannot avoid sin.

"If a word be worth a coin, silence is worth two.

"If silence is meet for the wise, how much more so for the foolish."—THE TALMUD.

CHAPTER V

PRACTICAL AUTO-SUGGESTION

"In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits."

—AMIEL.

The Process of Auto-Suggestion. Auto- (or self-) suggestion is a process of habitually repeating a selected idea long enough for it to pass into the unconscious mind and become a permanent source of impelling power. Practical auto-suggestion is dependent upon three very important degrees of mental processes. They are: Attention, Interest, and Concentration. That is, some thing or idea of a thing must get your attention, occupy your interest, compelling you

to concentrate upon its every phase so as to impress upon your retentive memory its meaning and purpose. All habits are formed by doing a thing long enough with the direction of the conscious mind to have them become fixed in the unconscious mind, thereby becoming unconscious impulsions and very hard to resist. To undo a fixed habit it is necessary to go back over the ground covered in making it a fixation. We must stop paying attention to it; that takes our interest away and interferes with concentration upon the idea we wish to erase from our mental notes.

Habits can become such a fixation that they become a compensation for life. Many of us have habits that are the joy of our life—we look forward to their performance with a mental exhilaration akin to a great ecstasy. These fixed habits are very nice if the ideals upon which they are based are in accordance with the facts of Nature; for, as Bacon said, "The best way to command Nature is to obey her." And if, in the second place, they are guided by the philosophy based upon the idea of God and all the spiritual emotion that surrounds it, for the God Idea is by

far the greatest compensation for life man has, up to the present, found.

That man is the greatest success in this life who has the greatest and truest comprehension of God and who lives to the vision that comes with that illumination. Plato said, "What waste—what useless waste for to create man if he has not an immortal soul."

So no matter what form of suggestion is practised, no permanent or enduring advance is made without considering the true science of mind—the "psychic factor." We are all in a great big garden called life and we must all be the gardeners of our own ideals. We must plant them and see that the weeds of bad habits do not choke them. Our minds are the flower plots in this great garden; we designed and colour the formation within it. As one great thinker has said, "We are the gardeners of our own inclinations." So it can be seen how careful we should be as we are the gardeners of our own mental life.

Attention, Interest, and Concentration. The great aid in accomplishing all this development is auto-suggestion, and as was said before, at-

tention, interest, and concentration are the tools to work with because they construct memory and memory is the motor of our unconscious will.

Dr. Theron Dumont, of Paris, in his book on the mind, says:

"The work of the subconscious faculties of the mind in the processes of memory seems to consist in the presentation of plastic mind-stuff to receive thereon the impressions of the senses, of the imagination, and of the ideas evolved by thought. We may best understand the working of these faculties of mind if we will but indulge in the fanciful idea of tiny mental workers in charge of the memory records. Of course there are no such entities, but the memory works as if there were; and we may understand its processes by indulging in this fanciful style of presentation of the facts.

"In the first place, let us imagine these tiny workers as having on hand an unfailing support of tiny plastic records upon which to receive the impressions passed on by the report of our senses, our imagination, and our ideas. Each sensation, thought, or idea makes an impression on one

of these records, varying in depth and clearness according to the degree of attention bestowed upon it.

"The degree of clearness of the memory impression depends upon the degree of attention which we have given to the original impression. Adhering to our figure of the phonograph, we may say that attention is the recording needle which makes the record on the wax cylinder of memory. If the needle-point of attention is dulled, or encrusted with wax, then there is no clear record—and consequently no possibility of a clear reproduction. If, on the other hand, the needle-point of attention is sharp and clean, then we have a clean, clear, deep record—and consequently a clear, strong reproduction at a later time.

"Most persons complaining of a 'poor memory' are really suffering from poor attention. Their first step in memory culture should be that of cleaning and shaping the needle-point of attention."

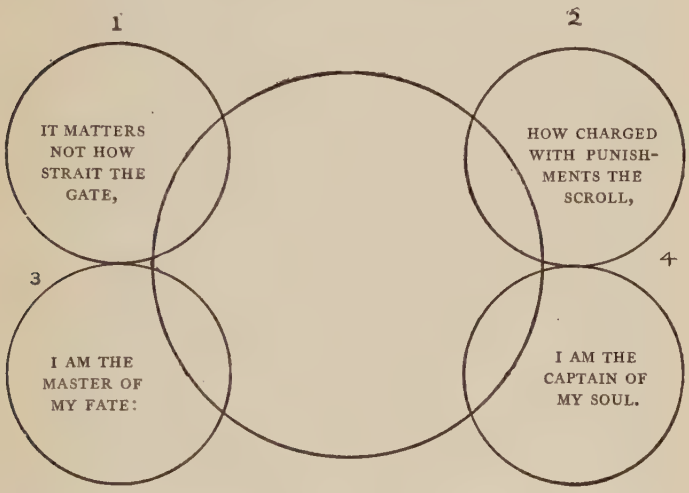
The same authority also says: "When it is said that attention will not take hold on an unin-

teresting object, we must not forget that any one not shallow and fickle can soon discover something interesting in most objects. Here cultivated minds show their especial superiority, for the attention which they are able to give generally ends in finding a pearl in the most uninteresting-looking oyster. When an object necessarily loses interest from one point of view, such minds discover in it new attributes. The essence of genius is to present an old thing in new ways, whether it be some force in nature or some aspect in humanity."

After we have admitted that attention, interest, and concentration are the vital steps in auto-suggestion, it then becomes necessary to find the right idea to attend to, in order that exercises can be developed in a special instance, requiring auto-suggestion, for special purposes. Suppose you wanted to memorize the following quotation from Henley's famous poem:

> It matters not how strait the gate,
> How charged with punishments the scroll,
> I am the master of my fate:
> I am the captain of my soul.

The objective method is the best one to use. It consists of writing the parts of a given idea in circular spaces and trying to visualize them, as a whole, in a large circular space in the centre—for example:



If you have insomnia try writing, in the outside circles, the following: "I am very sleepy to-night, I wonder what makes me so sleepy to-night"; open your mouth and yawn as you write and say the words; try to visualize the words, "I am very sleepy" in the centre space and you will be surprised how sleepy you will become, be-

cause the sleep idea will take possession of the unconscious mind.

Doctor Ash, the well-known London physician, gives this formula to induce sleep:

"'To-night I shall sleep soundly and well. I need have no fear as to my not sleeping in future. I know I shall sleep well now. Most certainly I shall sleep well to-night. I shall sleep soundly to-night.' Then during the day similar mental exercises have to be gone through, more and more stress being placed on the idea, 'I most certainly shall sleep to-night.' Or, 'I shall always sleep well now.' Whilst at night the victim of insomnia is instructed to go to bed in the usual way, then, having composed himself comfortably, to whisper to himself such phrases as, 'Sleep is coming. I am very tired. Sleep is not far away. In a few moments I shall be soundly asleep. Asleep, asleep, asleep,' and to keep this up until the desired result is brought about."

Worry and Fear the Diseases of the Age. Worry and fear are the diseases of the age and the strange thing about them is that they attract to a person the very things he wishes to avoid.

The following lines, written by Seneca, seem to be drawn from a modern treatise on psychotherapy and we could write parts of them in the circles:

"Beware of aggravating your troubles or worrying about yourself and of making your position worse by your complaints. Grief is light when opinion does not exaggerate it; and if one encourages one's self by saying, 'This is nothing,' or, at least, 'This is slight; let us try to endure it, for it will end,' one makes one's grief slight by reason of believing it such." And, further: "One is only unfortunate in proportion as one believes one's self so."

This might be called the law of reversed effort.

Of very great importance to success in auto-suggestion is what Coué terms "the law of 'Reversed Effort'," the law that so long as the imagination is adverse, so long as a counter-suggestion is at work, effort of the conscious will acts by contraries. We must think rightly, or rather must imagine rightly, before we can will rightly. In a word, our formula must not be "who wills can" but "who thinks can" or "who imagines can."

The Law of Reversed Effort. Prof. Charles Baudouin of Paris explains the law of reversed effort in the following manner:

"When an idea imposes itself on the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to counteract this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify the suggestion. The efforts are spontaneously reversed so as to reinforce the effect of the dominant idea. Whenever any one is in the state of mind, 'I should like to, but I cannot,' he may wish as much as he pleases; but the harder he tries, the less he is able.

"This law of reversed effort is revealed in all its simplicity to everyone who is learning to ride a bicycle. When we are at length able to wobble painfully along, should we see a big stone lying in the middle of the road, we know that all our attempts to avoid it serve only to direct our steering wheel towards the obstacle, upon which it impinges with deadly precision. Thus we seem to search out even the smallest pebbles that

are most remote from our proper course. Our desperate tugs at the handle-bar avail us nothing. The stone has attracted our attention, our emotions are aroused, suggestion is at work, and our efforts to counteract it serve merely to reinforce it.

"This is something more than a quaint experience. It is an illustration of a law valid for all the obstacles we have to encounter in our path through life."

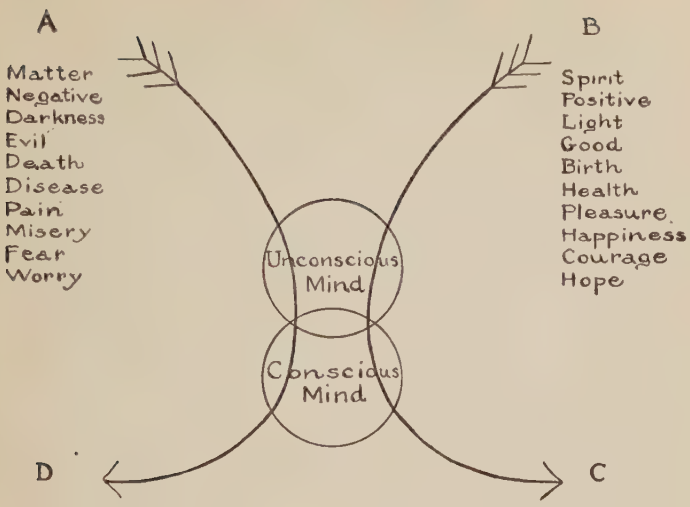
The diagram on page 129 will illustrate the effect of the contents of the unconscious mind upon the conscious mind. It shows how careful we should be in training the unconscious mind, for no matter what we wish to do, if in our unconscious mind is lurking the faintest gleam that we cannot do it, the conscious mind only makes a sad effort, for there is a powerful reverser at work. This reverser is called the "Contents of the Unconscious." Coué says:

"Now that we have learned to realize the enormous power of the unconscious or imaginative being, I am going to show how this self, hitherto considered indomitable, can be as easily

controlled as a torrent or an unbroken horse. But before going any further it is necessary to define carefully two words that are often used without being properly understood. These are the words 'suggestion' and 'auto-suggestion.'

What, then, Is Suggestion? "Suggestion may be defined as the act of imposing an idea on the brain of another. Does this action really exist? Properly speaking, no. Suggestion does not indeed exist by itself. It does not and cannot exist except on the *sine qua non* condition of transforming itself into auto-suggestion in the subject. This latter word may be defined as the implanting of an idea in oneself by oneself.

"You may make a suggestion to someone; if the unconscious of the latter does not accept the suggestion, if it has not, as it were, digested it, in order to transform it into auto-suggestion, it produces no result. I have myself occasionally made a more or less commonplace suggestion to ordinarily very obedient subjects quite unsuccessfully. The reason is that the unconscious of the subject refused to accept it and did not transform it into auto-suggestion."



If you fill the unconscious with B group, you get at C the same effect, despite the conscious mind. If you fill the unconscious mind with A group you will get at D the same effect, no matter how much the conscious mind tries to protect you.

Two Opposing Ideas Cannot Hold Sway in the Mind at the Same Time. Now it is a potent psychological fact that two opposing ideas cannot hold sway in the mind at the same time. Thus no one can be afraid and fearless of the same circumstance at the same time. Nor is it

possible to think "yes" at the same time that one is thinking "no." Similarly the mental field cannot be occupied by the ideas of pain and no pain at the same moment. One either feels pain or one does not feel pain; there can be no half-and-half about it. And, as we have previously seen, herein lies the power of suggestion to alter mental conditions, and consequently affect their results. So that we can agree without difficulty that the practical way to alter morbid mental states is by a process of suggestion or self-suggestion, the best results being obtained by those who ether possess or acquire the happy facility of quickly judging in what the point of weakness chiefly consists. It must be remembered that some persons are so sensitive to mental atmospheres that they rapidly become aware of morbid conditions in those they meet. Manner of speech, little tricks, and the manifold factors that go to make up "personality" serve to convey the sense of mental need that is at the root of the trouble for which relief is sought. Besides which there is evidently a subtler kind of sympathetic understanding, dif-

ficult to define, but playing its part on occasion.

Having, then, decided on the immediate mental needs in any particular instance of ill health in which the requirement is psychic rather than physical treatment, the next thing is to decide the nature of the formula to be used for self-suggestion.

Coué's Great Formula Is This: "Every morning before getting up and every evening as soon as you are in bed, shut your eyes, and repeat twenty times in succession, moving your lips (this is indispensable), and counting mechanically on a string with twenty knots, the following phrase: 'Day by day, in every way, I am getting better and better.' Do not think of anything in particular, as the words in every respect apply to everything.

"Make this auto-suggestion with confidence, with faith, with the certainty of obtaining what you want. The greater the conviction, the greater and the more rapid will be the results obtained.

"Further, every time in the course of the day

or night that you feel any distress, physical or mental, immediately affirm to yourself that you will not consciously contribute to it, and that you are going to make it disappear; then isolate yourself as much as possible, shut your eyes, and passing your hand over your forehead if it is something mental, or over the part which is painful if it is something physical, repeat extremely quickly, moving your lips, the words: 'It is going, it is going . . . ,' etc., etc., as long as it may be necessary. With a little practice the physical or mental distress will have vanished in from twenty to twenty-five seconds. Begin again wherever it is necessary. Avoid carefully any effort in practising auto-suggestion.

How Suggestion Works: M. Coué, in his self-mastering, tells us: "In order to understand properly the part played by suggestion, or rather by auto-suggestion, it is enough to know that the unconscious self is the grand director of all our functions. Make this believed, as I said above, that a certain organ which does not function well must perform its function, and instantly the order is transmitted. The organ obeys with

docility, and either at once or little by little performs its functions in a normal manner. This explains simply and clearly how by means of suggestion one can stop hemorrhages, cure constipation, cause fibrous tumours to disappear, cure paralysis, tubercular lesions, varicose ulcers, etc.

"Shut yourself up alone in a room, seat yourself in an armchair, close your eyes to avoid any distraction, and concentrate your mind for a few moments in thinking: 'Such and such a thing is going to disappear,' or 'Such and such a thing is coming to pass.'

"If you have really made the auto-suggestion, that is to say, if your unconscious has assimilated the idea that you have presented to it, you are astonished to see the thing you have thought come to pass. (Note that it is the property of ideas auto-suggested to exist within us unrecognized, and we can only know of their existence by the effect they produce.) But above all, and this is an essential point, the will must not be brought into play in practising auto-suggestion; for if it is not in agreement with the

imagination, if one thinks: 'I will make such and such a thing happen,' and the imagination says: 'You are willing it, but it is not going to be,' not only does one not obtain what one wants, but even exactly the reverse is brought about. The following are the three psychological points in auto-suggestions:

"1. THAT EVERY IDEA THAT WE HAVE IN OUR MINDS BECOMES TRUE FOR US, AND HAS A TENDENCY TO TRANSFORM ITSELF INTO ACTION.

"2. THAT WHEN THERE IS A CONFLICT BETWEEN THE IMAGINATION AND THE WILL, IT IS ALWAYS THE IMAGINATION WHICH WINS; AND IN THIS CASE WE DO EXACTLY THE CONTRARY OF WHAT WE WISH TO DO.

"3. THAT IT IS EASY FOR US TO PUT INTO OUR MINDS, WITHOUT ANY EFFORT, THE IDEA THAT WE WISH TO HAVE, SINCE WE HAVE BEEN ABLE WITHOUT EFFORT TO THINK IN SUCCESSION: 'I CANNOT,' AND THEN 'I CAN.'

"Whereas we constantly give ourselves unconscious auto-suggestions, all we have to do is

to give ourselves conscious ones, and the process consists in this: first, to weigh carefully in one's mind the things which are to be the object of the auto-suggestion, and according as they require the answer 'yes' or 'no', to repeat several times without thinking of anything else: 'This thing is coming,' or 'This thing is going away'; 'This thing will (or will not) happen,' etc., etc. . . , and if the unconscious accepts this suggestion and transforms it into an auto-suggestion, the thing or things are realized in every particular.

"If we compare the conscious with the unconscious self we see that the conscious self is often possessed of a very unreliable memory while the unconscious self, on the contrary, is provided with a marvellous and impeccable memory which registers without our knowledge the smallest events, the least important acts of our existence. Further, it is credulous and accepts with unreasoning docility what it is told. Thus, as it is responsible for the functioning of all our organs by the intermediary of the brain, a result is produced which may seem rather paradoxical to you: That is, if it believes that a cer-

tain organ functions well or ill or that we feel such and such an impression, the organ in question does indeed function well or ill or we do feel that impression.

The Unconscious Presides Over All Organism. "Not only does the unconscious self preside over the functions of our organism, but also over all our actions whatever they are. It is this that we call imagination, and it is this which, contrary to accepted opinion, always makes us act, even and above all against our will, when there is antagonism between these two forces.

"I ask you to close your eyes simply in order that your attention may not be distracted by the objects around you. Now tell yourself that every word I say is going to fix itself in your mind, and be printed, engraved, and encrusted in it, that there it is going to stay fixed, imprinted, and encrusted, and that without your will or knowledge, in fact, perfectly unconsciously on your part, you yourself and your whole organism are going to obey. In the first place, I say that every day, three times a day, in the morning, at midday, and in the evening, at the usual meal

times, you will feel hungry, that is to say, you will experience the agreeable sensation which makes you think and say: 'Oh! how nice it will be to have something to eat!' You will then eat and enjoy your food, without of course over-eating. You will also be careful to masticate it properly so as to transform it into a sort of soft paste before swallowing it. In these conditions you will digest it properly, and so feel no discomfort, inconvenience, or pain of any kind either in the stomach or intestines. You will assimilate what you eat and your organism will make use of it to make blood, muscle, strength, and energy, in a word: Life.

"To make you understand the way in which suggestion acts in the treatment of moral taints I will use the following comparison: Suppose our brain is a plank in which are driven nails which represent the ideas, habits, and instincts which determine our actions. If we find that there exists in a subject a bad idea, a bad habit, a bad instinct—as it were, a bad nail—we take another which is the good idea, habit, or instinct, place it on top of the bad one, and give a tap with a

hammer—in other words, we make a suggestion. The new nail will be driven in perhaps a fraction of an inch, while the old one will come out to the same extent. At each fresh blow with the hammer, that is to say at each fresh suggestion, the one will be driven in a fraction farther and the other will be driven out the same amount, until, after a certain number of blows, the old nail will come out completely and be replaced by the new one. When this substitution has been made, the individual obeys it."

This letter is only one of many received by M. Coué and was written by a well-known Paris society woman:

"Having suffered for two years from acute neuritis in the face, I was in horrible pain. Four doctors, two of them specialists, had pronounced the sentence which would be enough, of itself alone, to increase the trouble by its fatal influence on the mind: 'Nothing to be done!' This 'nothing to be done' had been for me the worst of auto-suggestions.

"In possession of the formula: 'Every day, in

every respect . . . ,' etc., I recited it with a faith which, although it had come suddenly, was none the less capable of removing mountains, and throwing down shawls and scarves, bare-headed, I went into the garden in the rain and wind, repeating gently 'I am going to be cured, I shall have no more neuritis, it is going away, it will not come back, etc. . . .' The next day I was cured and never any more since have I suffered from this abominable complaint, which did not allow me to take a step out of doors and made life unbearable. It was an immense joy. The incredulous will say: 'It was all nerves.' Obviously, and I give them this first point. But, delighted with the result, I tried the Coué Method for an œdema of the left ankle, resulting from an affection of the kidneys reputed incurable. In two days the œdema had disappeared. I then treated fatigue and mental depression, etc., and extraordinary improvement was produced, and I had but one idea: to go to Nancy to thank my benefactor.

"The more I study auto-suggestion, the better I understand the divine law of confidence and

love that Christ preached us: Thou shalt love thy neighbour and by giving a little of one's heart and of one's moral force, help him to rise if he has fallen and to cure himself if he is ill. Here also, from my Christian point of view, is the application of auto-suggestion, which I consider as a beneficial and comforting science which helps us to understand that, as the children of God, we all have within us forces whose existence we did not suspect, which, properly directed, serve to elevate us morally and to heal us physically.

"Those who do not know your science, or who only know it imperfectly, should not judge it without having seen the results it gives and the good it does.

"Believe me to be your faithful admirer,

"M. L. D.——*Nancy, Nov., 1920.*"

Dr. George Draper, a prominent New York City doctor connected with the Presbyterian Hospital, recently visited Coué's clinic and wrote an editorial for the *Journal of the American Medical Association* in which, among other things, he said:

"Coué has devised a practical technique for the application of a sound and fundamental psychological principle to the treatment of the sick. His method helps the human race to bear their afflictions. It produces a state of mind among human beings which reduces enormously the fear of disease and which succeeds in a remarkable way in stripping disease of its dignity. He has gone a long way in eliminating symptoms from which people suffer, whether or not he has cured the causes which underlie the symptoms.

"Coué's idea is to teach his patients to believe that there are forces within them which will regenerate them, so that a soil is produced in which disease fails to flourish.

"It is obviously unreasonable to advocate this method as a panacea, or as one to supplant the present studies of the medical profession into disease mechanisms and their causes. But it holds, for those who care to use it, a strongly helpful therapeutic force.

"It is just possible that in the intense concentration upon the investigation of disease, born of the desire to banish it from life, the symptoms

of the moment have received somewhat less attention than they deserve. The efforts of M. Coué are directed, in part, at these, and, in part, at an even more basic factor—the reëducation of each patient's outlook on life.

"I also saw some pretty startling effects on cases of limps and chronic joints which apparently limbered up. Of course, there is always an aura of intensification of symptoms in such cases. I saw an old woman, sixty-two years old, who came in very lame, and before she left he had her running up and down the garden. She walked out of the room with no crutch.

"There was another case of a woman with extreme spastic gait who came in supported by two other women. One could not tell whether she was a case of organic spinal cord disease or whether she was a case of major hysteria. At any rate, whichever she was, she was a cripple and could not walk. In a very few minutes Coué had her walking around the room alone.

"He produces a state of mind in the people who go to him which surely is disseminated among others after they go out, that reduces

enormously the fear of the human race for disease. He succeeds in a remarkable way in stripping disease of its dignity.

"If we could combine the point of view which Coué seems to be able to establish in sick people with the management of organic disease by the many mechanistic methods which are also successful, it seems to me that we would improve our weapons against human suffering many fold," he concluded. "I do not think that the medical profession can afford to ridicule Coué until they have looked into his work thoroughly."

In concluding this chapter a few words of advice should be given about the actual carrying out of daily mental suggestion. In the first place, all verbal suggestions must be made with strong affirmation. If necessary stand before a mirror and speak them with firmness. There is not the slightest use mumbling off a few sentences in a hurried, thoughtless manner. A statement made to another person in a hasty, unimportant way will surely not impress him. If you want to impress your friend you must address him in words uttered with power. Each word must be

spoken carefully, considered well, and have mental power behind it. It is in this firm manner you must address yourself—stand before your mirror and make your declarations with power and you will derive immense benefit from them.

Never under any circumstance try to carry out any suggestion exercise in a hurry. Set the time for each day, at which you will practise your plan and stick to it; do it twice a day; three times if you can—but stick to it.

Read good books, look for passages in them worthy of committing to memory, and every day learn one or more of these selections. In reading these, three points should be attained:

1. Get the Inner Self occupied with the matter you have put before it, and subconsciously the suggestions and declarations will act. A great part of the work done by self-suggestions, as with all suggestions, is done subconsciously.

2. It is a good plan to meditate not only on long sentences but on simple words, thus—Inner Strength, Inward Light, Love, Wisdom, Courage, Perseverance, Contentment, Peace, Unselfish-

ness. And simple phrases, such as—"Perfect love casteth out fear," "All things work towards good," "The Truth shall set you free." These all have their uses and greatly help in various instances.

3. Finally, do not think of physical diseases in your exercises, nor of symptoms; neither attempt to relieve local conditions of gross disease by a mistaken idea of "concentrating" on it. Combat mental morbidities, and let thoughts and ideas that are good, pure, and beautiful—things that are lovely and of good report—saturate your mind.

Say to yourself, and write down in circles as shown on page 123, the following:

1. "I will establish a state of harmony in my mental life."

2. "I will live in harmony in every way and thus acquire an increasing self-control."

3. "I will keep before me the ideal of harmony and happiness."

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"And again addressing the people, Jesus said:

"To birds and beasts God has given their laws, and when they live according to those laws things go well with them. And things will go well with you, if you obey the law of God. What I say, I do not say from myself, but it is the law of God, and is written in the hearts of all men. If this law would not bring welfare to men, God would not have given it.

"The law, in a few words, is that we should love God and our neighbour as ourselves. He who obeys this law behaves to others as he would wish them to behave to him.

"And therefore everyone who hears these words of mine, and fulfils them, does as a man does who builds his house on a rock. Such a man fears neither rain, nor floods, nor storms, because his house is built on a rock. But everyone who hears my words, and does not fulfil them,

acts like a thoughtless man who builds his house on sand. Such a house will not stand against the waters or the storms, but will fall down in ruins."—FARR FENTON'S "New Testament."

Monday

"The power of spiritual forces in the universe —how active it is everywhere! Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation.

"When calamities or blessings are about to befall man, the good or the evil will surely be foreknown to him. He, therefore, who is possessed of the completest sincerity, is like a spirit."—CONFUCIUS, 550 B. C.

"Man does not live by experience alone, but by transcending experience, assured of what he does not see, and never has seen, as real; nor can he ever recognize the absolute worth and authority involved in the idea of duty but by a mental life into a sphere above all the limits and contingencies of actual human conduct."—MENCIUS, 371 B. C. From the "Wisdom of the Chinese."

Tuesday

"Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks into space, and does not regard the small as too little, nor the great as too much; for he knows that there is no limit to dimension. He looks back into the past, and does not grieve over what is far off, nor rejoice over what is near; for he knows that time is without end. He investigates fullness and decay, and does not rejoice if he succeeds, nor lament if he fails; for he knows that conditions are not invariable. He who clearly apprehends the scheme of existence does not rejoice over life, nor repine at death; for he knows that terms are not final."—CHUANG TZU, 400 B. C. From the "Wisdom of the Chinese."

Wednesday

"The greatest sin is to think yourself weak. No one is greater; realize you are Brahman. Nothing has power except what you give it. We are beyond the sun, the stars, the universe.

Teach the Godhood of man. Deny evil, create none. Stand up and say, 'I am the master, the master of all.' We forge the chain and we alone can break it.

"The whole secret of existence is to have no fear. Never fear what will become of you, depend on no one. Only the moment you reject all help are you free.

"For the great work of liberation, Nature is but an instrument. She, the really bound, 'binds herself seven ways, but becomes liberated in one form only,' which is knowledge of the truth of things. All is thus for the ideal life of man. 'The soul is the seer, the organs are its instruments.'"—From the "Wisdom of the Hindus."

Thursday

"God has delivered yourself to your care, and says: 'I had no one fitter to trust than you. Preserve this person for me such as he is by nature: modest, beautiful, faithful, noble, tranquil.'"—EPICTETUS.

"Doubtful ills do plague us worst."—SENECA.

"You cannot prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests there."—From the Chinese.

"Life is a train of moods like a string of beads, and, as we pass through them, they prove to be many-coloured lenses which paint the world their own hue, and each shows only what lies in its focus.

"To have what we want, is riches; but to be able to do without is power."—GEORGE MACDONALD.

Men at some time are masters of their fates,
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
—"Julius Cæsar."

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principle."—EMERSON.

"If a word spoken in its time is worth one piece of money, silence in its time is worth two."
—TALMUD.

"We can fix our eyes on perfection, and make almost everything speed towards it."—CHANNING.

"If you have built castles in the air your work need not be lost; that is where they should be built; now put foundations under them."—THOREAU.

Friday

"Most people do not realize that their mental attitude is a positive energy which is constantly creating results. Every time we focus the mind, we are producing, creating something. If we focus it upon beauty, we are creating beauty. If we focus it upon the conditions of declining powers, of decrepitude, we help to create these conditions in the life. Any mental attitude which is adverse to the spirit of youth tends to produce hardening old age conditions.

"If we live in mental youth, if we picture the processes of rejuvenation, of self-renewal, which are always going on in every cell of the body, the old age pictures cannot be reproduced in it.

"There is a Power inside of you which if you

could discover and use would make of you everything you ever dreamed or imagined you could become.

"The same Power that created us sustains and repairs us, and this Power is right inside of us."—O. S. MARDEN. From "The Miracle of Right Thought."

Saturday

"It is as though man heard always a voice behind him but had no power to turn his head and to behold him who speaks. This voice speaks in all tongues and guides all men, but no man has ever discovered him who speaks. If only man obeyed this voice to the letter and accepted it so as to keep himself apart from it even in thought, he would feel that this voice and himself are one. And the more a man considers this voice as his own self, the better will be his life. This voice will open up to him a life of blessedness, because this voice is the voice of God in man."—EMERSON.

"Not only is every visitation of Providence profitable to every creature, but it is profitable

at the very time when it is sent."—MARCUS AURELIUS.

"These things are blessed mainly because they enable us to commune with the witness within us who is God, and we may commune with Him when the world spurns us, holds us in contempt, and deprives us of love."—THOMAS À KEMPIS.

"Let not man think lightly of evil in his heart: 'I am so far from evil that it cannot touch me.' Little drops fill a vessel with water. Little by little the madman who does evil deeds is filled with evil.

"Let not man think lightly of goodness, saying in his heart: 'I have no strength to receive goodness.' As the vessel is filled drop by drop, even so the heart of the man who performs good deeds is filled with goodness as he strives towards blessedness."—BUDDHIST WISDOM.

CHAPTER VI

THE IMAGINATION AND THOUGHT VIBRATION

The Power of Imagination. A leading scientist once said: "Psychical investigation, more than anything besides, helps to teach us the actual value and right use of the Imagination—of that wondrous faculty which, when left to ramble uncontrolled, leads us astray in a wilderness of perplexities and errors, a land of mists and shadows, but which, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent." Another great scientist has said: "We are gifted with the power of imagination, and by this power we can lighten the darkness which surrounds the world of our

senses. There are tories, even in science, who regard Imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed by its disasters. But they might with equal truth point to exploded boilers as an argument against the use of steam. Bounded and conditioned by coöperant reason, Imagination becomes the mightiest instrument of the physical discovered. Newton's passage from a falling apple to a falling moon was, at the outset, a leap of the Imagination."

Mind—Worker of Miracles. Montaigne's saying: "The human mind is a great worker of miracles" is a very true expression, for our imagination plays such an important part within us that those who know how to act it through the senses, by means of exterior impression, almost invariably attain success. Who penetrates that mysterious mental atmosphere called the imaginative mind, whose vibrations contain the material for worlds yet to be constructed, will find himself in a radiant state, that has many surprises and discoveries in store for

science. Many scientific minds already admit that beyond our sense perceptions, which surround us like a dense fog, there is a vast universe which enfolds us and which also is swarming with sources of invisible power.

Dr. J. F. Warren says: "Imaginative mind is the master mind, for it has the master key that unlocks the flood gates of the creative mind." And, when we consider that the power of imagination places marvellous resources at man's disposal, we can easily agree. Further on he says: "The fluid action caused by suggestion upon the human body is very great, and of varied multiple properties. Numerous cases testify that the most intense suffering has been appeased by its intervention. Imagination, obedient to powerful suggestion, and an ardent desire to work good, penetrates into the weakened system and gradually recalls the ailing to health and strength."

This doctrine of "Mental Chemistry" that considers the product of thought imaginary as mind stuff regards thoughts as fragments or atoms of consciousness and that these thought

images are capable of being combined according to the laws of "Mental Chemistry." This view would lead us to picture this psychic field of energy as a mystic workshop where by power of imagination these units of thought forms are assembled into vibrating designs that are flashed into the conscious mind.

Consciousness and Brain Processes. Professor Wundt (one of the very few who have made any serious attempt to work out the correlation of consciousness with brain process) realizes this and offers a rather different account. He tells us that the kinesthetic sensations fuse with the visual sensations, and, yielding up their own natures, impart to the resultant formed by this fusion its spatial characters. This takes place according to a principle which he calls "the principle of creative resultants"; the process is, he says, a creative synthesis, a psychical process or activity that has no parallel among the brain processes. He recognizes that all but the most rudimentary mental processes involve such creative syntheses, and that the higher processes involve them on a very extended scale, in the

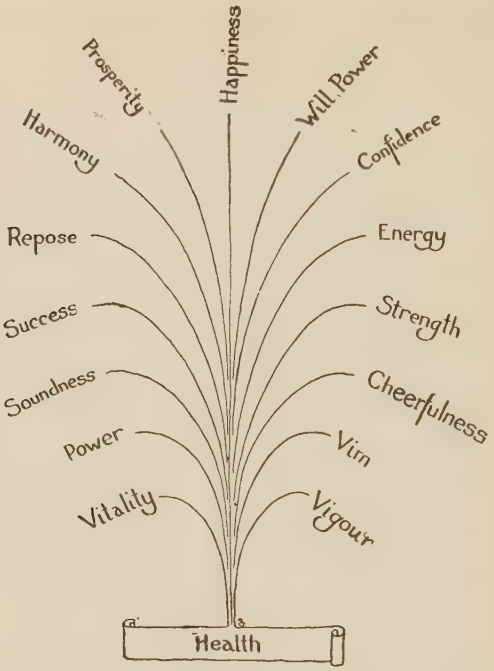
form of higher syntheses or syntheses of lower orders; each higher synthesis involving a further remove of the content of consciousness from its physical basis. Thus, according to Wundt, only the ultimate elements of consciousness have their physical correlates or aspects among the brain processes; and they are combined or synthesized to form new modes of consciousness by purely psychical processes and according to purely psychical laws that have no parallels or counterparts in the physical realm.

All these references to the process of imagination would lead us to make this definition: "Creative imagination" is a process of stimulating activity in the field of psychic vibration through means of extending thought imagery, by beginning with the first object or mental picture formed and extending to other objects by the association of words. These objects, or pictures, are like a panorama, or film of connected pictures, and should flow through the image-making mind by building relation between things and their symbols, represented by words. Let us take a physical example for this

process. Imagine a billiard table with, say, one hundred balls upon its surface; group these balls and with a cue drive another ball into the group; they will bound and rebound into each other forming many combinations and new groups. It is the same with words, you think of a word, then think of a word related to it, and keep on adding to the chain of words, you will find the new combinations of words and ideas come bounding into mental view. This is assuming that the person, thinking back, from a given word, has naturally a good imagination process. If not he can train himself by a process of word association running back into his memory. This is done, as before mentioned, by following back into the memory one vision with each word introduced.

The Association of Words Stimulates the Imagination. To illustrate in diagram how this can be done, we will take a tree with its branches (page 160), write a word upon the body of the tree, and upon each branch write a word that has relation to it.

If you cannot do this from memory, make your own diagrams and give words to build upon.



Get a dictionary of synonyms and practise filling them in from that. You will soon see what a marvellous imaginary flow will fill your image-making mind. That, in time, will develop in a person the faculty of attention, interest, concentration, and meditation. When man considers that he has within him this mysterious vibrating field called mental matter, and that by

creating the right mental attitude he forms groups of vibrating matter that must effect the matter of his physical composition, it dawns upon him how careful he must be of the thoughts he forms. Let us take the vibrations that come within our five senses—and there seems to be an infinite number of possible rates of vibrations in sound, heat, light, etc. Though we know much of their laws, yet the whole scientific world knows that there are many other forms of vibration that are beyond our senses, particularly in the mystic element of colour.

Colour and Sound Vibrations. Suppose we take a bi-sulphide of carbon prism and let a ray of sunlight pass through it, we shall get a beautiful coloured spectrum cast upon a sheet of paper or a piece of linen or anything white that we may use. It is a beautiful spectrum, but only a small one. If, instead of putting there the white sheet of paper which reflects to us what we see, we put a highly sensitive photographic plate (taking care, of course, to exclude all other light except that which comes through the prism), we shall have a spectrum reproduced

which contains a good deal more than we previously saw. It is considerably extended at the violet end, because the plate is capable of being impressed by ultra-violet rays which do not affect the eye. Our eyes are absolutely blind to this extension of the spectrum, but nevertheless it is there, and it is utilized in various branches of scientific research.

There are millions and millions of vibrations to which the human ear is absolutely deaf. If there be vibrations so slow that they appear to us as sound, and other exceedingly rapid ones which appear as light, what are all the others? We can be sure there are vibrations of all intermediate rates. We have them as electrical phenomena of various kinds; we have them as the Röntgen rays. In fact, the whole secret of the Röntgen rays, or X-rays, is simply the bringing within the capacity of our eyes and within the field of our vision a few more rays, a few of the finer rates of vibration, which normally would be out of our reach.

Printed herewith is a table of the vibrations as at present recognized by scientific men:

TABLE OF VIBRATIONS WHOSE EFFECTS ARE RECOGNIZED AND STUDIED

		Number of vibrations per second	
1st	octave	2	Sound
2nd	octave	4	
3rd	octave	8	
4th	octave	16	
5th	octave	32	
6th	octave	64	
7th	octave	128	
8th	octave	256	
9th	octave	512	
10th	octave	1,024	
15th	octave	32,768	
20th	octave	1,047,576	Unknown
25th	octave	33,554,432	Electricity
30th	octave	1,073,741,824	
35th	octave	34,359,738,368	
40th	octave	1,099,511,627,776	Unknown
45th	octave	35,184,372,088,832	
46th	octave	70,368,744,177,644	Heat
47th	octave	140,737,468,355,328	
48th	octave	281,474,979,710,656	
49th	octave	562,949,953,421,312	Light
50th	octave	1,125,899,906,842,624	Chemical Rays
51st	octave	2,251,799,813,685,248	Unknown
57th	octave	144,115,188,075,855,872	
58th	octave	288,230,376,151,711,714	Rays
59th	octave	576,460,752,303,423,488	
60th	octave	1,152,921,504,606,846,976	
61st	octave	2,305,843,009,213,693,952	
62nd	octave	4,611,686,618,427,389,904	Unknown

After the 62nd physical degree come the higher and more marvellous degrees, opening up those great fields of space, measured only by our capacity to invade with healthy imagination and bring back heavens of our own creating, whose boundaries make the physical degree of vibration pale into insignificance. A great dreamer can vanish into that great space and come back with worlds of his own, peopled and ruled by himself. He can put into it what he wishes and take out what he wishes, for as Kant says: "The world is just what it appears to you."

All Philosophy Is Based upon Imagination. As one philosopher said: "Philosophy is imagination and experience working together." Imagination gives us our creative vision and in our experiences we test the value of the two by the reactions produced in our mental and physical life. From this we would gather that the best way to test our ideas is to judge them by their reactions. With imagining versatility, cheerfulness, activity, and a large and true vision, coupled with the charm of manner that comes

with a fair degree of forgetfulness, a human being can be considered a personality.

Kant says: "Imagination is a power deeply hidden in the depths of the human soul"; and Fielding Hall, in his "Inward Light," has this to say of soul consciousness:

"It attempts to understand those laws, to co-ordinate them with other laws that knowledge may decide what restraint or help to give the unconscious desire. The soul is knowledge and will. But power is of the unconscious life. The soul could never exist alone; it has no power, it could do nothing; it is as a helmsman added to a full-powered ship to direct its course. The force which drives the ship is in the unconscious stream or winds. As life grows and becomes more complex, containing more forces, they act in different ways. The helmsman has to decide which in each case is the course to follow. But alone he could do nothing."

Thought and Imagination. Human experience informs us definitely that man can imagine an object for the objective universe which does not exist therein, and that, after imagining it,

he has power to create it in the objective universe. It follows that man can do more than think about the sensible universe as presented, he can change the form of presentation. And this power not only cannot be imparted in him as a mere subject of the objective universe, but thought about the universe as presented must be backed by the exercise of imagination about objects not presented. Thought is related to imagination. It is because he is a subject of the intelligible universe that he exercises this power over the objective universe, over, even, himself, as an object therein.

What, then, is the relation of thought to imagination?

I do not deny for a moment that imagination is a power deep buried in the soul of man, as Kant holds. Indeed, I refer imagination to the "I am," which may be treated as the same as Kant's transcendental subject. But at present we are considering the relation of thought to imagination: we are thinking, and so using ideas, which are relations.

When we relate ideas to ideas and so get

derivative ideas, then, if we use these derivative ideas for mental process, we are still thinking; we are using ideas for thought; so far as thought is concerned there is no distinction between ideas and derivative ideas. But the ideas we now use for thought are not ideas arising directly from objects sensed by us. The ideas are derived from imagination of objects not sensed by us. And it is because these ideas are derived from imagination that, once existing in the intelligible universe, the subject may have power to give them existence in the objective universe. It is said the subject "may have" such power, because imagination is free and unfettered, so that it may not only give rise to ideas which make creation possible in the objective universe but, as we shall see when we consider dreams, can travel far beyond the bounds of all possible human experience. Thought is a conditioned form of imagination. When we think the relations between objects of the sensible universe we are using imagination. In such case imagination itself is limited in no way: it is its use that is limited. The objective

universe offers only a particular occasion for imagination and so requires only a particular and limited exercise of imagination in the form of thought, for thought about it.

When we use derivative ideas, that is, think relations between relations, there is more extensive use of imagination, but we are still thinking because we are still using ideas.

We Can Define Thought only as a Presentation to, or Something Used by, a Self-Conscious Subject. We cannot define it as an act without confusing act, in thought, with something positive in the objective universe. Thought about the universe as presented marks our lowest exercise of imagination, thought using derivative ideas marks a higher exercise, and thought about imagined occasions is a still higher exercise. Imagination is always involved; it is its use which is subject to degree. What may be termed pure imagination, that is, exercise of imagination not confined to the use of ideas, must be considered later on when we come to dreams.

If we start with the *cogito ergo sum* as confined

to thought we make activity an implicit part of the personality. But what activity? Activity in the sensible universe. For the brain is an object and all thought is correlated to motion of the brain. With such an assumption there is no place for imagination: ideas can only exist for relations between objects sensed, these are the only ideas that thought can have for use. Ideas cannot be related to ideas, for ideas are confined to relations between objects already existing and sensed; the relation of ideas to ideas requires the exercise of imagination and the scheme hypothesized has no place for imagination. Imagination remains unaccounted for, or must be—as it often is—treated as mere surplusage or the result of irregular mental activity. Nor is any explanation given of what is held to have been proved, that creation by the subject in the intelligible universe must always precede creation in the objective universe; for creation in the intelligible universe requires imagination. My brain is made an implicit part of me and my brain is an object in the objective universe; there is no place for imagination, in that not only

does all knowledge begin with experience, but all arises out of experience. Kant denies that all knowledge arises from experience and, I think, most accept his allegation. If the allegation be sound we must have imagination "at the back" of thought. Even the most materialistic of men of science admit they use imagination. Can they claim that it is an "emanation" from the motion of the brain? And, if so, what is its genesis? In any case, all admit that the subject exercises imagination.

For sound reasoning we must not start thus with the *cogito ergo sum;* we must distinguish between the subject and its activity: in the deepest state of physical and mental coma, science itself admits that, even in such full state of absence of activity, the subject still remains as the same subject. And while we may not, perhaps, hold *a priori* that physical activity is probable or improbable, we must hold that it is possible.

Self-Consciousness Exists for Each One of Us. And it is quite apart from its activity or indeed any content. Herein we find the subject in the

ultimate. The subject is related to the external by imagination "deep buried in the soul of man," but exercised by the subject when faced by the external.

With the above assumptions we can explain the relation between thought and imagination, and the fact that by creation in the intelligible universe the subject can create in the objective universe.

It still, embodied, exercises in imagination. But the universe as sensed by it is but part of its universe, it requires but little of imagination for comprehension. The imagination of the subject must be inhibited for comprehension of the "occasion" presented to it and, in some way, it must be related to the objective universe for comprehension.

The subject, embodied, has a brain and this, through motion, relates it to the objective universe. By the exercise of imagination the subject sets the brain in motion. But the motion of the brain is determined by the constitution of the brain itself. So the subject exercises imagination only so far as the brain as a machine

permits. The result is thought; an inhibited form of imagination, in that it is correlated to motion of the brain. By the use of imagination the subject sets the brain in motion whereby thought, an inhibited form of imagination, is produced.

But if the subject be a conditioned state of the "I am," we have not yet exhausted the manifestation of imagination we should expect for the subject. We want, relatively, free exercise of the imagination for the subject. For the use of imagination by the subject has as yet been confined to thought, that is, confined round relations; and imagination, even for the subject, must give at least some glimmer of real reality. If we term relations a content of thought and find, as we have, a form of evolution for these relations, the ultimate for these relations is real reality.

Derivative Ideas. When we use derivative ideas, that is, think relations between relations, there is more extensive use of imagination, but we are still thinking, because we are still using ideas.

Vibrating Mind Stuff. That imagination is the great power in the thought field is rapidly gaining ground. One French scientist spoke of the mind field as a "seething illuminated space of vibrating mind stuff, surrounding the head, in which can be assembled forms by command of a strong imagination." He said that "this pulsating thought material is in us and about us, but our imaginations are so gross, we lack the spiritual plane that makes the contact." For practical stimulating of the imagination he suggested thinking of the head as being surrounded by a field of vibrating psychons of awareness from which can be formed pictures that, after being formed, flash into the conscious at the intellectual centre. He asks the experimenter to hear it and write it; see it and write it; speak it aloud and write it. One can see what a splendid medium for stimulating the creative imagination this method can be, for it does not go back with word association, but forms objects direct and then finds words for same. Franz Schubert tells that when the melody of "Who Is Sylvia?" came into his sphere of imagination

he saw the complete melody in one flash. The flash came while he was dining in a public restaurant and he immediately wrote it down upon the back of a bill of fare.

A very interesting article on thought vibration has been written by A. P. Sinnitt from which I quote the following:

"And it must be recognized that this molecular vibration is a phenomenon of matter in all its varieties, and in all these varieties quite distinct from the wave motion associated with sound, heat, or light. And this thought must still be borne in mind when we come to consider those wave motions of the brain matter associated with states of consciousness, but distinctly different in their character from the molecular motion of the matter constituting the brain, which belongs in nature to a different impulse from that giving rise to what, for convenience, we may call the vibrations of thought. We do not as yet possess any data on the basis of which we can form a guess as to the order of rapidity to which those brain vibrations belong, but every convergent line of inquiry tends to the same

conclusion, viz., that the brain matter of every sentient being in a physical body is in a state of vibration whenever varying thoughts or states of consciousness are manifesting themselves in such vehicles. As the process of thought is completed for the time, the brain matter may subside into a state of rest (except for its molecular vibration, which is essential to its continued health)."

Idle Day-Dreaming. Prof. Theron Dumont gives excellent advice for the use of the imagination and quotes other eminent authorities as well, in a work called "The Master Mind."

Avoid Idle Day-Dreaming. "Avoid the habit of idle day-dreaming, for such only dissipates and wastes the energies of the imagination. Instead, strive to acquire the habit of the purposeful, voluntary use of the imagination.

Hold to the Central Idea. "In the work of constructive imagination, always hold firmly to the central idea and central purpose of your thought. Build up, tear down, alter and change the details as much as you see fit, but always with the idea of improving and creating—but

never allow yourself to be sidetracked. Let the central idea and its purpose be the skeleton framework upon which you build your structure.

Discard Useless Material. "Acquire the habit of discarding all ideas and mental images that are not conducive to your creative work. Hold your mind 'one pointed' while engaged in your imaginative work. Subject all your ideas and mental images to the test: 'Is this conducive to the task in view? Does this tend to efficiency?' Hold fast to the positives and reject the negatives.

See the Result as You Desire It to Be. "Always hold before your mental eye the picture of yourself accomplishing the thing you have set out to do, and also the picture of the result taking on the proper form and power.

"The following quotations from eminent authorities will serve to illustrate the principles embodied in the above rules, and will probably give additional inspiration to the reader who wishes to effectively and efficiently use his faculties of imagination. By viewing the subject from the different angles of vision of these

several authorities, you will get a wider and fuller vision of it than from the ideas of any one writer.

"In This Age There Is No Mental Power That Stands More in Need of Cultivation Than the Imagination. So practical are its results that a man without it cannot possibly be a good plumber. He must imagine short cuts for placing his pipe. The image of the direction to take to elude an obstacle must precede the actual laying of the pipe. If he fixes it before traversing the way with his imagination, he frequently gets into trouble and has to tear down his work. Someone has said that the more imagination a blacksmith has, the better will he shoe a horse. Every time he strikes the red-hot iron, he makes it approximate to the image in his mind. Nor is that image a literal copy of the horse's foot. If there is a depression in that, the imagination must build out a corresponding elevation in the image, and the blows must make the iron fit the image.

"It is certain that in order to execute consciously a voluntary act we must have in the

mind a conception of the aim and purpose of the act. It is as serving to guide and direct our various activities that mental images derive their chief value and importance. In anything that we purpose or intend to do we must first of all have an idea or image of it in the mind, and the more clear and correct the image, the more accurately and efficiently will the purpose be carried out. We cannot exert an act of volition without having in mind an idea or image of what we will to effect. By aiming at a new construction we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the ideal is dim and wavering we stagger and miscarry. When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind he will be likely to find it, and that, too, probably where it would otherwise have escaped his notice.

"No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through. They are

quickly recognized because the eye has been commissioned to find them.

"So, there, too, we find that the imagination, instead of doing as it likes, when it likes, and how it likes, as many suppose it must be allowed to do, is really as readily amenable to the control, direction, and mastery of the Ego as in any other of the mental processes. The master mind is the master of imagination, as it is the master of the rest of the mental realm."

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"And Nicodemus asked: 'How can a man be born again? Can a man go back inside his mother, and again be born?'

"Jesus said to him: 'To be born again does not mean to be born in the flesh, as a baby is born of its mother, but for the spirit to be born.' For the spirit to be born means to understand that the Spirit of God lives in man, and that besides being born like every man of his mother,

he is also born of the spirit of God. What is born of the body is of the body, it suffers and dies. What is born of the spirit is spirit, and lives by itself, and can neither suffer nor die.

"God put his spirit into men, not that they should suffer and perish, but that they should have a glad and an everlasting life. And every man can have that life. That life is the Kingdom of Heaven.

"So the Kingdom of God must not be understood to mean that at some time and in some particular place the Kingdom of God will come to everybody; but that if people realize the spirit of God in themselves, and live by it, then they enter the Kingdom of Heaven, and do not suffer or die; but if people do not realize the spirit that is in themselves, and live for their bodies, then they suffer and perish."—FARR FENTON'S "New Testament."

Monday

"If a man live for his body, and not for his soul, he is like some bird that conceives the

notion of walking from place to place on its feeble feet instead of freely flying wherever it pleased by using its wings.

"Dainty foods, rich apparel, luxuries of all sorts—this is what you call happiness. But I think that to desire nothing is the greatest happiness, and in order to approach this highest degree of happiness you must train yourself to want little."—SOCRATES.

"If anything disagreeable occurs to us, we mostly blame either our fate or other people. We do not realize that if either fate or other people can cause us any ill, then there is something wrong with us. He who lives for his soul cannot suffer any ill from any person or any thing; persecutions, injuries, poverty, and sickness are as nothing to such a man."—EPICTETUS.

Tuesday

"The consciousness of illness, worry about curing it, and particularly this thought: 'I am ill now and cannot, but when I recover I will do so and so'—this is a great error. It is like saying: 'I do not want that which is given me,

I desire that which I have not.' We can always rejoice in what we have now, and we can always do all possible things through that which is—that is through the forces which we have.

"Every present hour is a critical and decisive hour. Note in your heart that every day is the best day of the year, every hour the best hour, every instant the best instant. The best, because it is the only one you have."—EMERSON.

"If a man is unhappy, this must be his own fault; for God made all men to be happy."—EPICTETUS.

Wednesday

"Outward obstacles work no injury to the man who is strong in spirit, for injury is all that which disfigures or weakens, though they might cause injury to animals as they are angered or weakened by obstacles; but the man who meets with the strength of the spirit which is given to him finds only added moral beauty and strength in all obstacles."—MARCUS AURELIUS.

"To live, we must conquer incessantly, we must have the courage to be happy."—AMIEL.

Thursday

"Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow and easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good life."—ABRAHAM LINCOLN.

"Talk happiness. Why, a well beggar has a better time of it than a sick king any day."—AMBER.

Friday

"Frequently a superficial man meditating over the calamities which so oppress the human race loses hope in the possibility of improvement in life and experiences a feeling of dissatisfaction with Providence which rules the world. This is a grievous error. To be satisfied with Providence (though it set before us right now the most difficult path in life) is in the highest degree important not only that we may not lose courage amid the difficulties of life, but

principally that we may not, shifting the blame upon fate, lose sight of our own guilt, which is the sole cause of all ills."—KANT.

"A laugh is worth one hundred groans in a market."—CHARLES LAMB.

Saturday

"Our desires will not become good until we correct our habits of thought. Habits of thought determine desires. And habits of thought are formed by communing with the results of the wisdom of the best men of the world."—SENECA.

"Man is unhappy, because he does not know that he is happy."—DOSTOÏEVSKY.

"Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so."—ROBERT G. INGERSOLL.

"If you ever find happiness by hunting for it, you will find it as the old woman did her lost spectacles, safe on her own nose all the time."—JOSH BILLINGS.

CHAPTER VII

PSYCHOLOGY, MYSTICISM, MESMERISM, HYPNOTISM

Psychology—the Word. The word "psychology" has undergone many changes in meaning since its construction and first definition by the ancient Greeks. Its ancient definition was "science of the soul," or "soul science," and that is the real meaning of the word according to ancient usage. Under its ancient usage Man was considered a spiritual being having a spark of the divine or animating principle of pure spirit in his nature which represented in him the presence of the Infinite. As a science it studied this psychic factor in man, and in its wider practical application was an approach to the throne of the divine by the mystical illumination called spiritual ecstasy, or union with the divine. This spiritual psychology and the illumination it gives make and guide the process of

evolution, of which the material objects of the sense world are mere symbolic shadows. The really permanent growth is the building of a spiritual background in the unconscious memory from which the light that illuminates the soul is steadily glowing.

Primitive Peoples Held Strange Views of this Psyche-Soul, or Vital Breath in Man. Much has been written about the meaning of the word "psyche"; to the Greeks it originally meant "breath"; when a man dies his "psyche"—his very breath—is said to have passed through the bar of his teeth. Prof. Max Muller wrote: "What strikes me as most characteristic of the 'psyche' in the 'Homeric Greek' is, that whether it is man's breath or life or soul it is never localized in any organ of the body. It is not in the heart, or in the Phrenes, where thought resides. It is in the whole body yet different from the body. In Genesis we are told that: 'The Lord God formed man of the dust of the ground, and breathed into his nostril the breath of Life and man became a living soul.'"

Kritias, a Greek philosopher quoted by Aris-

totle, declared that the soul was the blood. The Arabic expression, "The soul flows from his wound," instead of "blood," shows that the Arabs also thought the blood to be the life or soul.

Prof. E. B. Tylor made a careful and critical study of the psychology of many primitive peoples and in his book, "Primitive Culture," he mentions Bobadilla's examination of the Indians of Nicaragua, Tylor making the incident much clearer. Bobadilla asked: "Do those who go upwards live there as they do here, with the same body and head and the rest?" The reply was: "Only the heart goes there." Further questioning brought out the belief that there were two hearts in man, and "that the heart which goes is what makes them live." Among the Chancas of Peru the word for "soul" was also "heart." Professor Tylor continues:

"For one not familiar with the habits of man's mind when using language, the word 'heart' would be taken in the natural sense of the language in which a translation made it a substitute for 'soul,' and civilization has specialized

the term so that it means a physical organ. But it is noticeable here that when the savage had it intimated that there was something really or apparently contradictory in his belief he made the distinction of two hearts just as we should make the distinction between the two meanings of the same word. One 'heart' was 'spiritual,' the other physical."

Professor Tylor, speaking of the widespread theory among savages that the soul may leave the body, says: "The South Australians express it when they say of one insensible or unconscious, that he is 'wilyamarrabe,' i.e., 'without a soul.' Among the Algonquin Indians of North America we hear of sickness being accounted for by the patient's 'shadow' being unsettled or detached from the body, and of the convalescent being reproached for exposing himself before his shadow was safely settled down in him; where we would say that a man was ill and recovered, they would consider that he died, but came again. Another account from among the same race explains the condition of men lying in lethargy or trance; their souls have travelled

forth to the banks of the River of Death, but have been driven back and return to reanimate their bodies."

Professor Tylor Summarized Many of These Phenomena in the Following Manner: "Such temporary exit of the soul has a world-wide application to the proceedings of the sorcerer, priest, or seer himself. He professes to send forth his spirit on distant journeys, and probably often believes his soul released for a time from its bodily prison, as in the case of that remarkable dreamer and visionary, Jerome Cardan, who describes himself as having the faculty of passing out of his senses as into ecstasy whenever he will, feeling when he goes into this state a sort of separation near the heart as if his soul were departing, this state beginning from his brain and passing down his spine, and he then feeling only that he is out of himself. Thus the Australian native doctor is alleged to obtain his information by visiting the world of spirits in a trance of two or three days' duration; the Khond priest authenticates his claim to office by remaining from one to fourteen days in a languid dreamy

state, caused by one of his souls being away in the divine presence; the Greenland angekok's soul goes forth from his body to fetch his familiar demon; the Turanian shaman lies in lethargy while his soul departs to bring hidden wisdom from the land of spirits."

The ideas that civilized nations had about the nature of the soul and the psychologies they constructed varied greatly as did that of the primitive peoples.

Dr. T. J. Hudson, in his law of "psychic-phenomena," gives a brief account up to the coming of Christ:

"View of the Soul Among Primitive Peoples. Among the Chinese (1), the doctrines of Confucius held the most prominent place. His was a system which might be called a parent-worship, in which virtue was rewarded and vice punished in the individuals, or in their posterity, on earth, no promise of immortality being held out. (2) The sect of Rationalists, founded by Tao Tzu in the sixth century before Christ, taught the emanation of all good beings from the Tao of Reason, and their absorption thither for an

eternal existence, while the bad were doomed to successive births and many sorrows. (3) Another sect held that the principle of all things is but a vacuum—nothing—from which all things have sprung, and to which all must return.

"The Hindu doctrine was substantially the same as it is now; and it is so well known as not to require particular statement, further than to say that its disciples believe in successive incarnations of the soul, and its final absorption into the incorporeal nature of Brahma.

"The Persians believed in the doctrine of hell for the wicked and of paradise for the good; but held that all the wicked would eventually be purified by fire. It was thought that the fires were hot enough to purify the most abominable soul in about three days.

"Herodotus tells us that the Egyptians were the first to defend the doctrine of the immortality of the soul, and he says that they believed in its transmigration through various animal bodies for a period of three thousand years before its return to a human body.

"Of the Grecian Schools, the Pythagoreans

Held That the Soul Is Eternal—that is, uncreated and indestructible; that no real entity is either made or destroyed. The Eleatics held practically the same doctrine. The Ionics taught that the soul was reabsorbed into the Divine reason. The Stoics believed in the periodical destruction of all things by fire, when the good will be absorbed and the wicked perish. The Epicurean faith was well described by Paul in the phrase, 'Let us eat and drink, for to-morrow we die.' The Pyrrhonists were the skeptics of the age, and doubted everything. Socrates taught the doctrine of immortality for the good, the virtuous, and the wise. The incurably bad are 'hurled into Tartarus, whence they never come forth'; whilst those who can be cured are subjected to needful punishments before being admitted into the mansions of the blest. Plato was a Pythagorean, with certain bizarre notions of his own, such as the migration of souls through various brute and human forms; and he believed that even the duration of divine work is limited.

"It Will Thus Be Seen That when Jesus Appeared on Earth He Found the Philosophy of the

Soul in a Very Chaotic State. It was His mission to bring order out of the conditions of immortality, and point the way to eternal happiness. That He simplified the doctrine of immortality into a system so plain that 'the wayfaring man, though a fool, need not err therein,' no one will deny. Its grand simplicity, when placed in contrast with the complicated doctrines of all other systems of religious philosophy, ancient or modern, places upon it the stamp of inherent probability; for scientific truth is always simple and free from complication. It was Jesus who gave the doctrine of immortality a distinct and definite form and a permanent place in the philosophy of the civilized world. It was He who first proclaimed the fundamental law underlying the science of the soul.

"The Alexandrian School of Mysticism. The great school of Mysticism, called the Alexandrian School, so called because of its being first heard of in Alexandria in Egypt (about A. D. 200), produced many soul-illuminated mystics."

Prof. William M. Parker says that the Alex-

andrian Philosophy was inspired by the writing of "Dionysius the Areopagite"; the Dionysius is supposed to be the one converted by Paul on the "Areopagus or Mars Hill"—Ammonius Saccas and Plotinus were members of this school and many instances of spiritual ecstasy, resulting in divine union, is recorded for both of them. Porphyry says that Plotinus attained mystical ecstasies many times during his life and that he, Porphyry himself, achieved it only once.

Plotinus explains the process of divine unanimity thus:

"The principal cause of our uncertainty is that our comprehension of the One comes to us neither by scientific knowledge, nor by thought, as the knowledge of other intelligible things, but by a presence which is superior to science. When the soul acquires the scientific knowledge of something, she withdraws from unity and ceases being entirely one; for science implies discursive reason and discursive reason implies manifoldness. To attain unity we must therefore rise above science, and never withdraw from what is essentially One; we must therefore renounce

science, the objects of science, and every other right (except that of the One); even to that of beauty; for beauty is posterior to unity, and is derived therefrom, as the daylight comes from the sun. That is why Plato says of unity that it is unspeakable and undescribable. Nevertheless we speak of it, we write about it, but only to excite our souls by our discussions, and to direct them toward this divine spectacle, just as one might point out the road to somebody who desires to see some object. Instruction, indeed, goes as far as showing the road and guiding us in the way; but to obtain the vision of the divinity is the work suitable to him who has desired to obtain it.

"If your soul does not succeed in enjoying this spectacle, if she does not have the intuition of the divine light, if she remains cold and does not, within herself, feel a rapture such as that of a lover who sees the beloved object, and who rests within it, a rapture felt by him who has seen the true light, and whose soul has been overwhelmed with brilliance on approaching this light, then you have tried to rise to the divinity

without having freed yourself from the hindrances which arrest your progress and hinder your contemplation. You did not rise alone, and you retained within yourself something that separated you from Him; or rather, you were not yet unified. Though He be absent from all beings, He is absent from none, so that He is present without being present."

Plotinus and Christian Mysticism. Plotinus in his mystical phraseology was so close to the Christian mystical philosophy that it seems very strange that he did not become a Christian.

Dr. J. R. Bigg has said, "there can be no doubt that these speculations aided greatly in the clear formulation of Christian truth," and, with regard to the Plotinian Trinity, "they made it possible to understand how the Three Divine Persons of the Baptismal Formula should yet be One in Godhead." But why, then, did not Plotinus accept Christianity? He must have come across it, examined it, and deliberately put it on one side. Various answers have been suggested to the question, and two of these will indicate to us so well what his own mystical

standpoint was, and what was his final, though indirect, contribution to Christian mysticism, that we shall do wisely to pass them in review. We may surely dismiss Doctor Bigg's not very happy suggestion of a revelation, "one, and probably not the least, among the motives of Plotinus was the desire to outbid it [Christianity]." This does violence to our knowledge of Plotinus's gentle and exalted character. Besides, he was never, like Porphyry, a professed opponent to Christianity: he simply ignored it. It has been surmised that Plotinus knew of Christianity only under some of the repellent Gnostic forms that affected it in Alexandria.

Plotinus, "The One Analytical Mystic," as M. Maeterlinck calls him, was born in 205, and, although his disciple and biographer Porphyry does not name his birthplace or race, he appears from other testimony to have been a Copt of Lycopolis in Egypt. At the age of twenty-seven he is found in the University of Alexandria, studying philosophy and engaged with sincere and even painful eagerness in the search after truth. One teacher after another failed him,

until at last one day he chanced to stray into the classroom of Ammonius Saccas—"the porter," as his name implies, and apparently a self-taught philosopher. "This is the man I am seeking," cried Plotinus, as he listened to him. Ammonius had been a Christian, and had turned away from the Faith. Of his own doctrine we know hardly anything, but his repudiation of Christianity cannot but have had its effect on the mind of his pupil. At Alexandria, and at the feet of Ammonius, he remained for eleven years, making his choice of faith and of life. That his choice was a high one, no one, from that day to this, has doubted. Amid the welter of beliefs that clashed and strove for mastery in the lecture halls and streets of Alexandria, Plotinus listened and mused and gradually wrought out his idealized platonism, intellectually and morally the most perfect system of belief, outside of Christianity, that the world has known. On the death of Ammonius, about 242, he joined Gordian's expedition against Persia, so as to complete his round of mental experience by a knowledge of Persian and Hindoo beliefs. Per-

haps this step may be taken as an early indication of the attraction which the later Neo-Platonists, such as Porphyry and Iamblichus, felt from Eastern modes of religious thought. In Plotinus's case, however, the influence of the East was destined to be very scanty and short-lived. The Emperor and Plotinus returned not now to Alexandria, but, partly in the capacity of a missionary, to Rome, where he spent the rest of his life.

Christian Mysticism. Dean Inge names Dionysius and St. Clement of Alexandria as the founders of Christian mysticism. Doctor Fleming, in his work on Mysticism, says of Clement:

"He set himself to do for Christianity what Philo had conceived it possible to do for Judaism. It is to St. Clement of Alexandria that the Church owed in large measure the priceless impulse to gather in, reconcile, assimilate to its own teaching what was truly durable and luminous in the vast treasuries of human thought around it, the impulse to move in the van, and not to lag with a dumb hostility in the rear, of intellectual progress. 'The way of truth,' said

Clement, 'is one.' It was a bold undertaking this, the incorporation into the Faith of all that was best in the culture of the Hellenic world; next to St. Paul's deliberate de-Judaizing of Christianity, the boldest work ever wrought for the Church. It set the example and opened the way for the after-entry of Neo-Platonism, for the work of St. Thomas Aquinas and the Schoolmen."

St. Clement Explains the True Knowledge of God Thus: "The true knowledge of God is no mere intellectual speculation. It mainly consists in growing like God. A man KNOWING GOD WILL BE MADE LIKE GOD. The Divine Idea, or Word, is ever being born anew in the hearts of saints." It is communion with God, as revealed in Christ, which again and again he urges on his readers if any one will become a "harmonized man." So prayer is intercourse with God; Faith a "divine and human reciprocal correspondence." Again, "He who would enter the shrine must be holy, and holiness is to think holy things"; and, once more, "In proportion as man loves, so the more deeply does he enter into God."

Origen, Clement's pupil, who died in 253 after a bold confession of his faith in the Decian persecution, finished the structure and placed the coping-stone of the Alexandrian school of theology. Far more logical and systematic than his master, he modified some of his doctrines, and pursued others to an extreme which, despite the vast services which he rendered to the thought of the Church, earned for his writings partial condemnation and wholesale neglect for centuries. Like St. Clement he says that God is beyond or above Being, but He is not above such distinctions as goodness and wisdom. Again he modifies St. Clement's teaching as to the Son. The Son is still the "Idea of Ideas," but He is the Activity of God, that whereby the One becomes manifold, rather than the Self-consciousness of Reason of God. God can be approached by the human reason as well as by the mystical ecstasy. A mysticism drawn from the thought of the age finds its place in Origen's conception of the Incarnation. We have the idea of the mysteries and their initiates in a more sharply defined form.

The First Link in the Chain Which Directly Connects Neo-Platonism and Christianity Was the Work of Victorinus. Victorinus was a Neo-Platonist philosopher and tutor in Rome, so much revered that he received the honour of a statue in the Roman Forum. He translated the "Enneads" of Plotinus into Latin, and this turned out to be a literary achievement of the highest moment, inasmuch as his translation fell under the eyes of Augustine and was the means of the latter's deliverance from Manicheeism; from that pessimistic teaching which averred that evil is a power equal and in eternal opposition to God, and that matter, man's body and half man's soul, is under its unescapable domination. Neo-Platonism taught the exact opposite of this in its studied, and at times anxious, evacuation of any principle of existence from evil, so as to render it mere privation, defect of good. The swing of the pendulum might range too far, yet to Augustine the perusal of the "Enneads" was a real deliverance from bondage, an upward step into a world from whose enthralling influence he never

wholly freed, or perhaps wished to free, himself.

This Is a Story Told of St. Augustine's Illumination: Augustine, sitting in his garden, the roll of the New Testament in his hand, hears a voice that bids him read. He opens at the passage of the Epistle to the Romans, "Put ye on the Lord Jesus Christ," with the words that follow, and it makes of him a new man, or rather, probably, finishes with one decisive touch a process of gradual illumination and change of whose length and significance he had himself been but partially aware. But this is not the only place in which his talk of things unseen has something psychic about it. He tells us, for instance, that before his conversion, when on the Neo-Platonic track, he once "in one trembling glance arrived at That Which Is."

St. Augustine and Christian Mysticism. Dr. Rufus Jones calls Augustine the real father of Catholic mysticism. But Prof. Adolf Harnack goes to the root of the matter—for there is much, of course, that has always militated against the free play of mysticism in Augustine's hard

orthodoxy—by pointing out that Augustine was the first real Christian psychologist, and that it is the quality of his psychological analysis that makes also the intensely real and intimate quality of his mysticism. The "Confessions" precede the "City of God." It was Augustine's unfaltering fidelity to a true psychology that led him in the first instance to his Manicheeism—his massive experience and even excessive realization of the destructive force of evil and of the corrupt inclinations of man's heart.

Mr. Cotter Morrison has pointed out, in his "Life of St. Bernard," that the attraction of the monastic calm, its round of duty and prayer, made itself felt increasingly on men become world-weary with adventure or travel or war. The sound of the convent bells was in their ears, and as in Russia and the East nowadays, so then, many a worn-out warrior or statesman consecrated his remaining years of life to retirement and prayer. But these things could not have happened had not the monasteries in general been worthy of their trust. The fiery energy of Gregory VII and a succession of

reforming Popes, the saintly practicality of St. Bernard and his followers, raised the monastic life into a real storehouse of regular devotion, homely labour, and disciplined scholarship.

The Mysticism of St. Bernard. St. Bernard had shown by his life of incessant activity and his widespread influence that the mystic temperament is not incompatible with a very shrewd and capable grasp on worldly affairs; not less practical in the intellectual province was the work of the great chain of scholastic mystics beginning with the Victorines of the twelfth century and ending with Gerson in the fifteenth. Though at times one feels that it is the careful tabulations of the soul's deepest experiences rather than those experiences themselves which were the school man's main preoccupation, their importance in the history of mysticism—for the matter of that, of psychology—cannot be overrated. For one thing, the notion that inveterate opposition may be at once dismissed. To take two great representative leaders of the twin schools of thought, Dionysius and St. Thomas Aquinas; Corderius, the seventeenth-century

translator of the former, gives several folio pages of Aquinas's quotations from his author and even calls Dionysius the founder of the scholastic method; Hugo of St. Victor and Albertus Magnus wrote commentaries on him, and all the famous scholastics refer constantly to him. The mystics, in fact, were the adventurous mariners on unknown seas of spiritual experience; the scholastics, following at times in their actual wake, were the chartists of their explorations. During the three centuries in which they worked, they were useful also, as cartographers, in another way. Up and down these unknown seas there were rocks where souls might find, and did find, shipwreck, and in them there were dangerous shoals and from them blind alleys.

The Mysticism of St. Francis of Assisi. What was needed still was something like a life that should correspond to the enthusiastic veneration for its sacramental expression. That such a life—in truth, a reversion to the Christ type—did actually begin to lift itself and spread its beautiful influence, an influence still felt in the cities and lanes of thirteenth-century Europe,

was due to one great saint above all others, Francis of Assisi.

It is unnecessary to sketch again a life which has been written and re-written so often and so well. It may be said, however, that, despite all after efforts, capable and sympathetic as many of them are, the "Fioretti" still holds its indisputable preëminence as the source whence we may win the actual fragrance, the first child-like freshness and joy of the Franciscan ideal. Many times has the cry, "Back to Christ!" been raised, but no one ever came more closely to the Galilean ministry of life, its hand of helpfulness for all in distress, its simple hold on the Father-hood of God, than Francis of Assisi. Born in 1182, the true spiritual life of the thirteenth century, especially among the poor, the sick, and the outcast, largely owed itself to him; and from his simple following of the Saviour a vast missionary movement, that of the Friars, radiated far and wide.

St. Francis and His Followers. Doctor Fleming in his book on Christian mysticism had this to say of the followers of St. Francis:

"Several of his followers showed very beautifully the special characteristics of St. Francis. There was St. Douceline, a lady of Genoa, who joined the Béguines of his neighbourhood and whom the song of a bird, or the beauty of a flower 'drew straightway to God,' just as Francis once ordered a bed of flowers to be laid out 'that all who beheld them might remember the Eternal Sweetness.' There was Jacopone da Todi, the converted lawyer, who turned poet of the infinite light and joy, and became, like his master, 'a troubadour of God'; and St. Bonaventura himself, the great scholastic mystic, was a disciple of Francis.

"It may be wondered at that in one chapter there should be grouped together three such different types of the mystical life. The answer is that each type was, for the age, a practical type, and that only in considering the three types together can the religious life of the Middle Ages be really understood and summed up. The mystic who was a statesman, a reformer, and a man of affairs; the mystics who were masters in the schools of thought; the mystics who revived

the Gospel ideal of succour to the sick and sorrowful, and mission to the outcast, all of these rendered practical service to their times; and, at least, it speaks volumes for the Medieval Church, that, whether amongst the statesmen, or the thinkers, or the free lances in its ranks, it knew a saint when it saw one. The slow judgment of centuries has confirmed, or is in process of confirming, the verdict passed on the life and work, whether of Bernard, or of Aquinas, or of Francis; and mysticism, felt as a living force once again after years of neglect, is glad to find, by the example of St. Bernard, that the busy round of affairs may be followed under the unwavering light of the Divine Presence; that the labours of the great scholastics secured for its highest and dearest aspirations a home within the Church; and that, as St. Francis showed, the abiding Christ still walks with those who joy in Nature and in simple things and serve His sick and poor."

Meister Eckhart and German Mysticism. It is one of the old scribes who penned a couplet about "Meister Eckhart, from whom God kept

nothing hid," and it has been truly said by a modern writer that "one soon finds he cannot touch the surface of fourteenth-century mysticism in Germany without making up accounts with Eckhart." He was, indeed, one of those extraordinary persons in whom two ages seem to meet, and who sum up, in themselves and their teaching, qualities seemingly the most contradictory. Thus, he had absorbed the theology of Augustine, Dionysius, and Erigena, and was the pupil of Thomas Aquinas, and through him of Albertus Magnus.

Eckhart Says of God and the Soul: "God is simply and already there in this 'spark' of the soul, the Divine essence itself." All depends upon the will: on the will Eckhart lays immense stress. In a sense and by the nature of things, the Son of God, the power of response to God, is born in every man coming into the world; but by active coöperation—the imitation of Christ—and by passive contemplation the second birth takes place in the soul. The first method he calls "the way of the manhood," the second, "the way of the Godhead."

Suso, a pupil of Eckhart's, held that Christ's Humanity is the key to God's secrets. He is the Way and the source of living energy by which we walk the way. So the mystical saying comes true that "the door by which God issues from Himself is the door by which He enters the human soul." More than any other German mystic, Suso shows us Christ, and Christ in His sorrows. This is the proof of love. "No Cross, no Crown" is the link that unites in one life of self-sacrifice Christ and his servants.

Tauler, Another Pupil of Eckhart's, Lays Far More Emphasis on Sin than Does His Master, Eckhart. Sin he defines as selfishness. He was a practical instructor of souls, and therefore he bids self to be renounced and abandoned, and mainly in its two degradations of pride and sensuality. He holds the doctrine of the Fall of Man strongly. Separation from God, he teaches, in words strangely enlightened, is the chief and indeed only true misery and the veritable hell. He said: "The human soul can never cease to yearn and thirst after God; and the greatest pain of the lost is that this longing can never be

satisfied." It is natural that we should find in Tauler the doctrine of the Divine spark in the apex of the soul, but he does not go to such lengths as Eckhart. With Tauler it is a created medium for a special purpose—the presence of Christ in the heart. This work of Christ in us is one of his great doctrines; and there are three stages: first, of self-control, during which the "temple courts" have to be cleared of the harsh sounds of buying and selling, so that Jesus may be heard therein; secondly, a resting, following the example of John, on the breast of Jesus, till contemplation changes the soul into "His beautiful image"; thirdly, a stage attained by a few after "many a death of nature, inward and outward," when practically Christ lives and repeats His experience, this "mingled web of grief and joy" in the soul. In the third stage, Quietism, but a noble Quietism, appears. The will and intellect are to be passive to receive the Divine impress.

The Society of the Friends of God. The spiritual principles of the Society of the "Friends of God" were set forth by a series of remarka-

ble writings. Perhaps the most representative writer was the mystic, Rulman Merswin, to whom no less than sixteen books, largely allegorical in character, have been ascribed, but by far the most representative book is the "Theologia Germanica," which has indeed survived as one of the world's spiritual classics.

Its author is entirely unknown; he was without doubt a Catholic, probably a Knight of the Teutonic Order, and in all likelihood a member of the Society of the Friends of God, as the teaching of the book is practically a synopsis of the body of religious thought common to the Society. The "Theologia," whoever wrote it, first appeared in 1350, certainly in Tauler's lifetime. The earliest extant manuscript dates from 1497. Luther got hold of it and published an edition in 1516.

Jan Ruysbroek, Flemish Mystic. Jan Ruysbroek, the famous Flemish mystic, "Doctor Ecstaticus," as he is named by the Church, has an importance of his own apart from his mysticism. He was the link that united the schools of the Rhineland and of Holland, the "Friends of God" and the "Brethren of the Common

Life." For, himself the friend and follower of Tauler, he had for disciple the famous Gerard Groote, who founded the brotherhoods and sisterhoods of the Common Life, the society of which Thomas à Kempis was the greatest and most enduring ornament. Ruysbroek combined in his own character the two aspects of Christian service, the practical and the devotional, to a very remarkable degree.

Many sought his advice in the forest recesses, attracted by the reports of his holiness, and the growing reputation of the mystical books which he was writing. One such band of inquirers, priests from Paris, wishing to consult him on the state of their souls, got from him the celebrated answer, "You are as holy as you will to be holy."

The Finest Flower of Christianity. Thomas à Kempis's "Imitation of Christ" has been called "the finest flower of Christianity," because it influenced Christian life more than any other single book. Vaughan in his "Hours with the Mystic," calls à Kempis "the spiritual comforter of the fifteenth century."

The school of Thomas at Mount St. Agnes became the great classical seminary of the North; three of his disciples visited Italy, and, bringing from that home of the Renaissance the study of Greek, are regarded as the founders of German classical learning.

Mysticism in France, England, Spain, and Italy. The Renaissance and Reformation were the influences that disbanded the collected mystical groups of the medieval times. From the fourteenth to the sixteenth centuries mystics were known for the countries to which they belonged; that is, mysticism became individualistic and the only classification to take the place of the old school of mysticism is to call them English, French, Spanish, and Italian mystics, and we find no new depth of thought or change in psychology.

The great English mystics were Margery Kempe, Richard Rolle, Julian of Norwich, Walter Hylton, and William Law, who was inspired by Jacob Bohme, the German theosophical mystic. Law translated his works into English. In Italy the two famous women mys-

tics were St. Catherine of Siena and St. Catherine of Genoa; in Spain, the great St. Theresa (we read of her childlike enthusiasm, when but a girl, to set out by herself for Africa to convert the Moors), St. John of the Cross, famous for his "Dark Night of the Soul," Ignatius Loyola, founder of the Jesuit Order, and Molinos, author of many spiritual writings; in France Madame Guyon and Fénélon.

Modern English mysticism includes Sir Thomas Brown, Thomas Traherne, John Donne, John Bunyan, George Fox, Coventry Patmore, and Francis Thompson. Here mysticism meets with a modern industrial collectivism known as an "Acquisitive Society" in which the education of the conscious mind of the child is laid out upon the plan that to be prosperous and intellectual is the highest development. In this state of society individualism must go; and the most effective way to do it is to neglect, in the education of the children, to take into consideration the psychic factor in the unconscious mind.

The Extremes in Mysticism and Materialism. Mysticism went to an extreme in the opposite

direction. Its psychology of the unconscious was not made practical, for its followers were unable to adjust themselves to a world of sense objects.

Our education to-day seems to be a compromise apart from these two and centred upon the equipping of the child for the scheme of society prevailing to-day, the "Democratic Idea." This idea assumes that we are equal and have the same gifts and vision, and sets out to develop them along lines thought out by individuals developed under this scheme of things.

Now, we are in the wilderness of life, floundering around, and we need leadership—leadership with visions, ideals, and with the unmistakable stamp of ability, given to man in the psychic content of his unconscious, and not leadership foisted upon us by any cult of collectivism: political, educational, social, or religious. Man did not create himself nor does he give himself the psychic gifts he possesses; they come from his psychic background—the unconscious mind. The great power that gives it wisely keeps from us the knowledge of where it comes from, and

when it is coming, as it does, so wisely, keep from us the knowledge of the moment of death. We cannot give ourselves these mysterious psychic factors; we have all we can do to develop them.

We Cannot Breed the Psychic Factor in the Human Personality. So the talk of breeding human beings, as we experiment with animal organism, is out of the question. We do not, and cannot, breed the psychic factor, so we would, most likely, eliminate the gifted and multiply the group with no spiritual vision.

In his blindness to the psychic sense in the unconscious, the objective psychologist has lost the warmth in his life because he cannot adjust himself to the psychic impulse in man. Call man an animal organism if you will; his physical background is an animal organism, and he has with him to-day many strings of memory that draw him back to certain periods of his development; but man is also a psychic animal and his complete background is in the spirit or soul of things, and if we begin a biological psychology we will be compelled, in the end, to have "psycho-biological" psychology because, as Walt

Whitman said, "Man cannot be measured between his head and his shoes."

The Change in Psychology in Europe. Psychology was first the science of the soul, as the name implies, by both its construction and its ancient application, in the search for man's "vital spark." Then it became a study of the mind and brain and scientific psychology arose in England, Germany, and France. After that it developed into a study of consciousness or awareness, becoming in France a study of abnormal mental phenomena. The last development in psychology is the science of behaviour.

Someone has said, "Psychology first lost its soul, then lost its body, and now it has lost its consciousness."

One of the foremost men in the study of the brain was Francis Joseph Gall of Austria, who in 1788 made the localization of mental functions in the brain. He made a study of the external conformation of the cranium as an index to development and positions of organs belonging to the various mental faculties. This study of phrenology by Gall gave rise to a lot of char-

latans who twisted his research work into character reading, and there was for some time a wave of popular interest in "phrenology."

Gall was an excellent medical psychologist and made an extensive study of the nerve system in connection with the mind and brain. Much of his research work was used in France for studies in abnormal mental phenomena. Gall said, "our primitive powers are not accidental products or fancy of the mind; or sensorial impressions, or education; or other external circumstances, but the disposition of them is innate and determined by Nature herself." It is with the movement toward the study of abnormal mental phenomena in France that we are now interested, for it set the background for the new psychology of the unconscious that is now being talked about so much, with the Freud view on one side and the new Nancy school, represented by Coué, on the other.

Mesmer and Mesmerism. Dr. Anthony Mesmer was born May 5, 1734, in a small town called Stein, on the banks of the Rhine. This celebrated man studied medicine and obtained the

degree of doctor at Vienna under Professors Van Swieten and Haen, and became acquainted with the virtues of animal magnetism by seeing the wonderful cures performed by a Father Hehl, a Jesuit priest. About 1760 this young doctor commenced to investigate the matter for himself; and having satisfied himself of the reality of the cures made, he commenced a series of independent experiments. Father Hehl's cures were supposed to be produced by the subtle influence or fluid or magnetism which was imparted to patients from steel plates and magnets prepared and used for the purpose. One day Mesmer, having bled a patient, accidentally passed his hand over the cicatrix, or lance puncture, and observed that his hand produced the exact results which had hitherto been produced by the magnets.

On the Influence of the Planets on the Human Body. Mesmer, from the nature of his inaugural thesis, "On the Influence of the Planets on the Human Body," upon obtaining his degree might be expected to see a relationship between the subtle influence exerted by the loadstone or

magnet and that of the human hand; and the adoption by him of animal magnetism as an adequate theory to cover all the phenomena created or experienced by him seems to have been a natural and easy conclusion.

Mesmer, having learned the art of curing disease from Father Hehl, applied himself to the cure of disease with "extraordinary success." He left Vienna, and travelling throughout Germany and Switzerland, he continued to "work wonders," his cures approximating the miraculous. Kings and courtiers, as well as the people, vied with each other for an opportunity to attend his levees and participate in his séances. In 1778 he started for Paris; here his success in curing disease was so remarkable that the élite of society struggled for the privilege of waiting upon him and learning his art. A society was actually formed for the purpose of acquiring his secret and using it for the cure of disease. Somnambulism and clairvoyance had not yet been developed by his process.

Mesmer's Theory of Animal Magnetism. "There is a reciprocal action and reaction be-

tween the planets, the earth, and animated nature.

"The means of operating this action and reaction is a most fine, subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions.

"This is brought about by mechanical, but, as yet, unknown laws.

"The properties of matter, and of organization, depend upon reciprocal action.

"This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those produced by the loadstone, that is polarity and inclination. Hence the name Animal Magnetism.

"This fluid flows with the greatest quickness from body to body, acts at a distance, and is reflected by the mirror-like light, and it is strengthened and propagated by sound. There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the ef-

fects of magnetism. This power is also a positive power.

"By means of animal magnetism we can effect an immediate cure of the nervous diseases and a mediate cure of all disorders; indeed, it explains the action of the medicaments, and operates the crisis.

"The physician can discover by magnetism the manner of the most complicated diseases."

Mesmer Had Many Disciples and Ardent Followers, among whom were some of the ablest men of the day, such as the Marquis of Puységure, Caullet de Veaumorel, Petetit, Bergasse, Schelling, Von Humboldt, Ritter, Treveranus, Walther, Hufeland, Echenmayor, Nasse, Ness of Essenback, Francis Bader, Kieser, and Jussieu, the celebrated botanist.

A Commission of Inquiry was appointed by the French Government. The report in the main confirmed the reality of the phenomena. But the whole was conducted in an unsatisfactory manner. The commissioners could not agree among themselves as to the basis upon which to begin their investigations. They were,

however, more or less agreed to this, that animal magnetism was the last thing they would give in to. Jussieu, the botanist already mentioned, a member of the Commission, investigated the subject for himself. He pronounced in favour of animal magnetism, adducing a great number of facts in its support.

The French Revolution, rather than any mistake or vagaries of Mesmer, or the unfavourable report of the Commission of Louis XVI, eclipsed the popularity of mesmerism in France for a time.

In Prussia the light still burned with a steady and brilliant flame. The Prussian Government appointed professors of mesmerism at the various universities throughout the kingdom, and established a hospital for the magnetic treatment of disease at Jena, the director of which was sent to Switzerland to obtain from Mesmer the requisite instructions. The Scientific Society of Berlin offered a prize of 3,300 francs for the best explanation of mesmeric phenomena, while the governments of Russia, Austria, and Bavaria passed laws keeping the mesmeric method of

treatment, as well as the medical treatment of patients, in the hands of the faculty.

In France, Germany, Switzerland, India, and Now in Great Britain, Animal Magnetism Was Placed on a Scientific Basis. In 1841, M. La Fontaine, a Frenchman, visited England and commenced giving public lectures on mesmerism and exhibitions of its phenomena. While in Manchester, he attracted the attention of Doctor Braid, who was at first disposed to treat M. La Fontaine's experiments as so much imposture. Eventually he admitted the truth of the phenomena with a new theory of his own, which he called hypnotism.

It is only by studying the work of the later mesmerists and contrasting it with that of Braid that we are able to understand how hypnotism arose, shook itself free from the fallacies and misconceptions which preceded its birth, and finally established itself among the sciences. Ignorance of what was done by the rival schools of mesmerism and hypnotism probably accounted in some measure, at all events, for the reproduction of mesmeric errors at the Salpetriere, and

for the claims of the Nancy school to be the discoverers of much that had already been demonstrated by Braid.

Dr. James Braid's Experiments Were Remarkable. Although both he and they were ignominiously ignored by the medical section of the British Association of Science in 1842, it is only right to say that the individual members of the association gave Doctor Braid great credit for his researches. Heidenhain and Charcot in some respects follow at a distance Doctor Braid. They merely dispute the theory of animal magnetism, and attribute the phenomena to monotony, imitation, touch, and imagination —setting up one theory to refute another. Since Doctor Braid published his work, "Neurypnology, or the Rationale of the Nervous Sleep," in 1843, numerous other authors, the most successful of whom were Spencer T. Hall (the Sherwood Forester, author, poet, and physician), and Captain Hudson, of Swansea, England, these two gentlemen, more than any others, created great interest in the subject. Henry G. Atkinson and Miss Martineau added to the

public interest by their letters and publications. In Scotland, Darling, Lewis, Stone, and J. W. Jackson as experimenters and lecturers aroused public attention.

Following Braid, Dr. Rudolph Heidenhain, Professor of Physiology at the University of Breslau, Stands Next Highest in Order of Hypnotists. After Heidenhain, and contemporary with him as a specialist, was the late Dr. William Carpenter. He placed mesmerism and spiritualism in the same category, and accounted for the whole of the phenomena said to occur in connection with either to "unconscious mental cerebration," "dominant ideas," and "expectancy."

Closely following Heidenhain and Dr. W. B. Carpenter came the experts and specialists of Paris and Nancy, who include in their practice the suggestions and methods of Braid, Heidenhain, and Carpenter.

Dr. James Coates, who was a successful hypnotist of that time, gave this explanation of the hypnotic states:

"**There Are Several Degrees in Sleep, and**

Various Stages, or States, in Mesmerism. So there are different hypnotic states. These are said to be three in number, and from their characteristics they approximate in a marked degree to the second, third, and fourth stages of mesmerism. By Braid, Heidenhain, Charcot, and Richer these hypnotic states are classified as the Cataleptic, the Lethargic, and the Somnambulistic.

"In the first, or Cataleptic stage, the subject possesses no volition, does not respond to mental or verbal suggestions—nervous muscular excitability appears to be absent—and in whatever position the various parts of the body are placed, they will remain in that position.

"In the second, or Lethargic stage, the subject is a helpless lump of inanity; the muscles are unflexed, flaccid, and flabby, the eyes are closed, and the body is in all respects like that conditioned by a dead faint, or, in a lesser degree, by the coma of drunkenness. Surgical operations can be performed in either stage without real or apparent pain to the subject.

"The third, or Somnambulistic stage, ap-

proximates to the fourth degree of mesmerism. The subject acts as if in a dream—but he acts the dream as suggested by the operator. The phenomena elicited in this stage are complex, so much depending on the temperament and phrenological aptitudes of the subject. With good subjects, memory, reflection, and imagination can be intensified and exalted, the past recalled to the present, and action done therein confessed, should such be determined upon by the operator. As in mesmerism, these states vary—may be developed one after another on the same subject. The majority of hypnotic subjects pass from the cataleptic to the somnambulistic without any apparent intervening condition."

Cure or improvement was alleged to have followed mesmeric treatment in insanity, epilepsy, hystero-epilepsy, hysteria, stammering, neuralgia, asthma, torticollis, headache, functional affections of the heart, rheumatism, and other diseases. Dr. John Elliotson asserted that mesmerism was especially useful in hysteria and other functional nervous disorders. These

diseases, he said, were generally misunderstood and treated in a worse than useless manner by blistering, bleeding, and salivation. Marriage, with disastrous results, was sometimes suggested as a remedy for hysterical women, on the supposition that hysteria was essentially of a sexual character. It was not, however, confined to the female sex, but occurred frequently both in boys and men. Mesmerism, not medicine, was the appropriate treatment for the disease.

In addition to mesmerism, sanitation, education, undue harshness of the criminal code, and the insufficient attention paid to the mental condition of criminals were subjects which occupied prominent places in the *Zoist*, a journal devoted to mesmerism, and views were expressed which, though long since accepted, were doubtless at that time regarded as extremely revolutionary.

Dr. James Braid, without knowing anything about suggestion, said that the subject hypnotized himself by a process of accepting suggestions in his unconscious mind without interference on the part of the conscious mind.

Dr. James Braid and His Studies in Hypnotism. Dr. J. Milne Bramwell in his work on hypnotism said the following about Doctor Braid:

"The name of James Braid is familiar to all students of hypnotism, and is rarely mentioned by them without due credit being given to the important part he played in rescuing that science from ignorance and superstition. Regret is usually expressed, however, that he held many erroneous views, which it is claimed the researches of more recent investigators have disapproved. The following, as far as I can gather from hypnotic works and from conversation with those interested in hypnotism, are the opinions almost universally held: (1) Braid was an English surgeon. (2) He believed in phrenology. (3) He was the discoverer or re-discoverer of the subjective origin of hypnotic phenomena. (4) He knew nothing of suggestion. In all this one thing alone is correct, namely, that Braid was the re-discoverer of the subjective nature of hypnotic phenomena. This estimate of Braid has arisen from imperfect knowledge of his writings.

"Few seem to be acquainted with any of his works except 'Neurypnology' or with the fact that this was only one of the first of a long series on the subject of hypnotism, and that later his views completely changed.

"Braid frequently referred to the almost incredible opposition he had to combat, both at the hands of the orthodox medical practitioner and of the mesmerists. His explanation of this Bramwell gives in his own words:

"'Throughout the whole of my inquiries my chief desire has been to arrive at what could be rendered most practically useful for the relief and cure of disease; and I hesitate not to say that, in the hands of a skilful medical man who thoroughly understands the peculiar modes which I have devised for varying the effects in a manner applicable to different cases, hypnotism, besides being the speediest method for inducing the condition, is, moreover, capable of achieving all the good to be attained by the ordinary mesmerizing processes, and much more. . . . Of course there is one point which renders hypnotism less an object of approbation with a certain class of

society, viz., that I lay no claim for it to produce the marvellous or transcendental phenomena; nor do I believe that the phenomena manifested have any relation to a magnetic temperament, or some peculiar or occult power, possessed in an extraordinary degree by the operator. These are all circumstances which appeal powerfully to the feelings of all lovers of the marvellous, and therefore tell in favour of mesmerism; and, moreover, seeing that, for conducting the hypnotic processes with any degree of certainty and success, I contend that, in many cases, knowledge of anatomy, physiology, pathology, and therapeutics is requisite, it is obvious that such requirements must be less calculated to secure the approbation of non-professional mesmerists and amateurs, whose magnetic creed taught them to believe that the mere possession by them of bodies, of a magnetic fluid or odyle, was quite sufficient to enable them to treat any case as efficiently as the most skilful medical man in the universe, simply by walking up to the patient with the will and the good intention of doing him service, or by adding thereto, occa-

sionally, the efficacy of mesmeric touches, passes, or manipulations. Like the originators of all new views, however, hypnotism has subjected me to much contention; for the sceptics, from not perceiving the difference between my method and that of the mesmerists, and the limited extent of my own pretensions, were equally hostile to hypnotism as they had been to mesmerism; and the mesmerists, thinking their craft was in danger—that their mystical idol was threatened to be shorn of some of its glory by the advent of a new rival—buckled on their armour, and soon proved that the *odium mesmericum* was as inveterate as the *odium theologicum*.'

"Although the justness of Braid's views as to the subjective origin of mesmeric phenomena was generally admitted, and despite the attention drawn to his theories and practical work by such well-known men of science as Professors Carpenter and John Hughes Bennett, the practice of hypnotism apparently ceased in England after Braid's death. But later on, however, hypnotism has found a place in the medical practice of every country in Europe, the pioneer

to whom this result is mainly due being Liébeault, of Nancy."

Doctor A. A. Liébeault, the Founder of the Old Nancy School, was born in 1823, and commenced to study medicine in 1844. He read a book on animal magnetism in 1848, which impressed him greatly, and a few days later he successfully mesmerized several persons. He received his M.D. in 1850, and shortly afterward started country practice.

He worked hard and was often in the saddle making his rounds at 2 A. M. In 1860, he began to study mesmerism seriously, just at the time that Velpeau communicated Azam's experiments to the Académie de Médecine. In order to find subjects Liébeault took advantage of the parsimonious character of the French peasant. His patients had absolute confidence in him, but they had been accustomed to be treated in the ordinary manner. He therefore said to them: "If you wish me to treat you with drugs, I will do so, but you will have to pay me as formerly. On the other hand, if you will allow me to hypnotize you, I will do it for nothing."

He soon had so many patients that he was unable to find time for necessary repose or study. In 1864 he settled at Nancy, lived quietly on the interest of his capital, and practised hypnotism gratuitously among the poor.

Doctor Bernheim became a zealous pupil and true friend of Liébeault. In 1884 Bernheim published the first part of his book, "De la Suggestion," which he completed, in June, 1886, by a second part, entitled "La Thérapeutique Suggestive." From that date Liébeault's name became known throughout all the world. The first edition of his book was quickly bought up, and doctors flocked from all countries to study the new therapeutic method.

In Hypnosis, According to Bernheim, the Whole Nervous Force of the Subject Is Concentrated upon a Single Idea. This nervous concentration may be changed from one point to another in response to the suggestions of the operator; but, though the focus shifts its place, the same concentration continues to exist.

In the normal state, he says, we are subject to errors, illusions, and hallucinations. Sometimes

these are spontaneous or follow imperfect sensorial impressions; sometimes they are suggested to us, and accepted without being challenged. In the normal state there is a tendency to accept ideas suggested by others, and to act upon them; but every formulated idea is questioned, and, as the result of this, either accepted or rejected. In the hypnotized subject, on the other hand, there exists a peculiar aptitude for transforming the suggested idea into an act. This is so quickly accomplished that the intellectual inhibition has not time to prevent it, and, when it comes into play, it does so too late, as the idea has been translated into its physical equivalent. If consciousness follows the suggested act, it at all events follows it too late to interfere with its fulfilment.

"There Is No Hypnotism; There Is only Suggestion." Bernheim's explanation of hypnotism is founded upon the following five points which led him to say: "There is no hypnotism; there is only suggestion":

(1) The supposed identity of normal and hypnotic sleep.

(2) The supposed analogy between the phenomena of hypnosis and the automatic, involuntary, and unconscious acts of normal life.

(3) The general principle that, in normal life, an idea has a tendency to generate its actuality.

(4) The statement that suggestion—regarding this as a thing apart, unassociated by mental or physical change—increases suggestibility in the hypnotized subject; and that this alone forms the sole distinction between hypnosis and normal life.

(5) The supposed general analogy between the result of suggestion in the normal state and in hypnosis.

Braid's and Bernheim's conclusions upon the psychology of hypnotism laid the foundation for the suggestion and auto-suggestion idea.

Braid's Later Views Regarding Suggestion. (1) *Origin of the Suggested Idea.* While Braid held that hypnotic phenomena resulted from dominant ideas in the mind of the subject, he, at the same time said, while they existed previously, they could afterward be audibly suggested by

the operator, or indirectly created by the sensory impressions resulting from his manipulations.

(2) *Self-suggestion.* Braid cited many instances in which hypnosis and its phenomena were entirely the result of self-suggestion, although they were supposed to be due to other causes.

The Subliminal Self. Most explanations of hypnotism refer the phenomena to their source in the subconscious mind or subliminal self. Max Dessoir has worked out very fully his theory of the "Doppel-Ich" (Double-self). Others prefer to speak of waking and dream consciousness. Boris Sidis has coined the terms of the waking and subwaking selves. Other psychologists refer by preference to primary and secondary personalities, while F. W. H. Myers has made popular his theory of the subliminal self.

"We may," he said, "regard the human organism as an aggregation of primitive, unicellular organisms, which have divided their functions and complicated their union in response to the demands of the environment, and along such lines of evolution as were possible to the origi-

nal germ. It is possible, too, that all these processes—beginning with the amœboid movements of the primitive cell—were accompanied by a capacity of retaining the impress of previous excitations, a rudimentary memory which at first constituted all the consciousness which our lowly ancestors possessed. And further, as evolution went on and more complex operations were developed, while the primitive processes of cell-change became stereotyped by long heredity, the memory which represented these earlier changes sank to a low psychical depth, became subliminal, and could no longer be summoned by voluntary effort into the supraliminal sequence of conscious states. How do we know that any psychical acquisition is ever wholly lost? Or even that memory is the weaker because it has sunk out of voluntary control? It may be possible, by appropriate artifices, to recall primeval memories, and to set in motion any physiological process which could at any moment of our ancestral history have been purposely, however blindly, performed."

CHAPTER VIII

PSYCHOANALYSIS AND AUTO-SUGGESTION

Doctors Charcot and Jenet, in Paris, were studying the phenomena of hypnotism. They worked on lines diametrically opposed to those of Liébeault and Bernheim. Instead of studying the curative value of hypnotism in diseases of all kinds, they studied the phenomena obtainable under hypnotic influence from a purely academic standpoint.

They were particularly interested in the symptoms of hysteria and changing personalities in connection with hypnotism. Out of these studies grew the "cathartic" or "talking method" which resulted in the rejection of hypnotism and introduced a new procedure to the study of disturbed mental life; this gave the first real clue to the basis for hysteria; and the whole psychic field known as the unconscious mind, in which all things Nature says that we

should have done, and didn't do, lie seething and boiling for expression.

Nature has given us many physical duties to perform, but in our social organization certain rules of behaviour have risen that interfere and repress these natural expressions—that is, we try to settle all questions about life without taking Nature into the argument, but, in the end, she comes in and settles it her way. The new psychology asks us to take Nature into the conference in the first place and suggests a reëducation of the unconscious or "psycho-physical" part of man from that standpoint. Psychoanalysis is a study of the result of these repressions and their effect on the mental life, and is trying to find out why certain individuals cannot adjust themselves to and function naturally in the physical world.

Sigmund Freud on Repression. On repression, Professor Freud, the founder of psychoanalysis, has this to say:

"The theory of repression is the main pillar upon which rests the edifice of psychoanalysis. It is really the most essential part of it, and is

itself nothing other than the theoretical expression of an experience which can be repeated at pleasure whenever one analyzes a neurotic patient without the aid of hypnosis. One is then confronted with a resistance which opposes the analytic work by causing a failure of memory in order to block it. This resistance had to be covered by the use of hypnosis; hence the history of psychoanalysis proper only starts technically with the rejection of hypnosis."

Psychoanalysis is trying to find out why it is that the individual who cannot adjust himself to the physical world at the age and development in which he lives always slips back to some primitive period of human development. All of us carry with us in our chain of memory all of the periods of human evolution, and if we lose our hold on the world of to-day it is very easy to go back into our memory and live in any period that suits our particular weakness.

As one authority says: "At one time we were bi-sexual and if weakness comes in the psychic centres the tendency is to reject the apparent plan of evolution, to make a strictly male and

female type, and we slip back to the bi-sexual period and function or symbolize dangerously between the two types. There is no doubt that today, as any close observer will see, there is a type of man developing with wide hips and narrow shoulders and a type of woman with a coarse voice, narrow hips, and wide shoulders. As one thinker has said: 'This may be due to educating the male and female children together, or it may be due to many causes, but any one can see that in this social system we are all mixed up and not developing a pure type of any kind. The new psychology or psychoanalysis offers to study the effect on the mental life brought about by this wrong adjustment to physical life."

Psychoanalysis—Its History. Dr. Paul Bjerre, in his history of psychoanalysis, tells of the beginning of the new theory of the unconscious:

"In the year 1880 Doctor Breuer, a physician in Vienna, with whom Dr. Sigmund Freud was associated had under treatment a case of severe hallucinatory hysteria. He used hypnotism in order to suggest the symptoms away in the usual manner. In the somnambulistic state the

patient began to talk about the origin of the symptoms and little by little her unconsciousness stretched out over a mass of forgotten circumstances which therein played a rôle. She herself noticed that the symptoms disappeared as soon as their hidden causal connection was brought into consciousness. This patient is thus the true discoverer of the psychoanalytical method. Breuer understood at once how to use the hints given and carried out the consequent treatment until the patient by means of this 'talking cure,' as she called it, was made free of all her symptoms. For those who have been interested in this much written about case-history, I can add that the patient had to undergo a severe crisis in addition to what was given out in the description of the case. Since then, however, she has lived and still lives, in the best health and in widespread activity.

"For private reasons Breuer, however, did not go any further in his following out of the beginning he had made. He even let his notes lie untouched upon his desk. And they would probably still be lying there if he had not come into

a dispute about the thing with his younger colleague, Freud."

The Psychic Mechanism of Hysteria. Of this dispute Doctor Freud tells in his history of the psychoanalytic movement.

"The first difference of opinion between Breuer and myself came to light on a question of the more intimate psychic mechanism of hysteria. He still favoured a physiological theory, so to speak, and wished to explain the psychic splitting of consciousness of hysterical subjects by means of the non-communication of various psychic states (or states of consciousness, as we then called them). He thus created the theory of the 'hypnoid states,' the results of which were supposed to bring the unassimilated foreign body into the 'waking consciousness.' I suspected everywhere tendencies and strivings analogous to those of everyday life and conceived the psychic splitting itself as a result of a repelling process, which I then called 'defence' and later 'regression.' I made a short-lived attempt to reconcile both mechanisms, but as experience showed me always the same and

only one thing, my defence theory, I soon became opposed to Breuer's theory of hypnoid states.

"And then, as I stood more and more decidedly for the significance of sexuality in the causation of the neuroses, Breuer was the first to show me those reactions of unwilling rejection, with which it was my lot to become so familiar later on, but which I had then not yet recognized as my unavoidable destiny.

"The fact that a grossly sexual tender or inimical transference occurs in every treatment of a neurosis, although this was neither desired nor induced by either party, has, for me, always seemed to be the most unshakable proof that the forces of the neuroses originate in the sexual life. This argument has surely not been seriously enough considered, for if it were, there would be no question as to where the investigation would tend. For my own conviction, it has remained decisive over and above the special results of the work of the analysis."

Dr. Creighton Miller, the famous English analyst, said of Professor Freud's investigations:

"His investigations showed that the unconscious determinants of the neurosis could be traced in every instance to those repressed infantile tendencies which he calls sexual. We are thus prepared to find that the unconscious consists essentially of just those tendencies or wishes whose satisfaction gives pleasure to the child but would be reprehensible or painful to the adult; for it is the occurrence of a change in the affective tone pertaining to the gratification of these wishes which originally causes them to be repressed.

"And this is indeed the teaching of psychoanalysis. The unconscious is just the infantile mind, persisting throughout life, covered over, as it were, by the adult mind which has developed in response to the claims of reality. Moreover, this infantile part of the mind is not wholly derived from the childhood of the individual; it is partly derived from the childhood of the race. And some of the tendencies derived from this latter source have never entered consciousness, even for a moment, but have been under repression from the very beginning. When

we realize that the unconscious is not merely a passive receptacle for repressed memories, but the seat of dynamic energies, we may understand how mental processes may remain for ever conscious although profoundly influencing life and conduct.

"Psychoanalysis is a method of investigating the contents and processes of the human mind. Its technique is worked out in dream analysis or related free association: a confessional with the conscious mind out of the way, for it is the conscious mind that prevents us from telling all."

Dr. R. H. Hingley, in his book on psychoanalysis, says the following on dream analysis:

Dream Analysis—Free Association. "Let us consider the first question. How is the latent content of a dream obtained? Freud's answer is, by 'free association.' The patient is made comfortable in an easy chair. Some analysts prefer the patient to recline upon a couch. The muscles are relaxed and the thoughts must be allowed to flow freely. So far the method is essentially similar to that of suggestion. There is a suspension of the selecting activity of the

self which is identical with the state of 'relaxation' that is regarded as a necessary preliminary for effective suggestion. But from this point the two methods diverge. When the state of relaxation has been induced, suggestion proceeds by introducing the idea that the painful symptoms are passing away, that the patient is getting better and better. In psychoanalysis the element of suggestion is as far as possible eliminated!

"The patient is instructed to give expression to whatever thoughts come into the mind. There must be no selection. Good, bad, indifferent, trivial or profound, they should be made known to the analyst. When these instructions have been made perfectly clear, the dream, which has been previously communicated to the analyst, is taken piece by piece, and the subject is requested to say just what thoughts arise as the mind contemplates any particular fragment thus submitted. The thought thus stimulated may appear utterly irrelevant. But it is essential that it should be freely communicated. Freud considers that the best part of

the dream to begin with is that which is the most obscure. It is the tender spot. It is quite a common thing for the patient to say, when a portion of the dream is thus presented, that no thoughts arise in connection with it. This is due to resistance against the analyst.

The Free Association Method. "But by what right does Freud assume that this free-association method will yield reliable insight into the hidden mind processes? The human mind under such conditions—conditions which we have all experienced to some extent in moments of reverie—seems to be a somewhat unreasonable and unreliable thing. It is tossed about by the slightest wind of fancy, thoughts seem to spring up suddenly from nowhere, images the most fantastic take shape and vanish. Freud's assumption is based on the hypothesis that psychical process is just as much subject to law as any other process. The conscious mind, or self-conscious, as we should prefer to say, is teleologically determined, that is, it is governed by ideas of ends. The unconscious mind is governed by impulses toward

ends of which the mind is not personally aware. But in neither realm does the mind work by chance. When the teleological activities of consciousness are suspended as explained above, we are able to observe the natural trend of the impulses of the unconscious."

Psychoanalysis and Auto-Suggestion. Hypnotic suggestion has been rejected by the orthodox psychoanalyst as being more of a hindrance than a help in his work. Hypnotism, he asserts, increases the deeper resistances, it does nothing to remove the undesirable state of dependence of the patient on the physician, its therapeutic effects are frequently as ephemeral as they are dramatic, it works in the dark, treating symptoms rather than causes. But the new Nancy School of auto-suggestion, founded by Coué, whose methods have been expounded so ably by Prof. Charles Baudouin, avoids all these objections save the last. There is no dependence on a second person since the suggestions are made by the patient himself, and since they can be renewed at pleasure, there is no need for the effects to be temporary. It is true, how-

ever, that this method works, like its forerunners, in the dark. It leaves the "subconscious" to deal with the causes, of which consciousness may be entirely ignorant. Further, suggestions arising from the self will necessarily be conditioned by the blindness and prejudices of that self.

The foundation principle is the law of Reversed Effort. "The harder we try to think the good idea, the more violent will be the assaults of the bad idea." "Voluntary effort essentially presupposes the idea of a resistance to be overcome." To put the idea in Coué's own picturesque formula, "When the will and the imagination are at war, the imagination invariably gains the day. In the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will." This mathematical formula is, of course, not to be regarded literally. If the analysis prescribed has been carefully carried out, this conflict will be understood, and what is even of greater importance, the factors producing it will be clearly realized, and as a consequence the opposing

tendencies will be considerably weakened. For instance, if we recognize that unconsciously we are inclined to magnify the difficulty of a certain task that we may gain more credit if it is successfully performed, or find greater consolation if we fail, then that very recognition in itself is frequently sufficient to break down the obstacles that arise, in this case, from excessive self-love. But in self-examination the analysis may not be complete, and consequently the fixation of interests only partially broken down. It is for this reason that auto-suggestion is recommended to supplement it.

The problem now before us is how to eliminate the need for that volitional effort which so frequently only thwarts its own ends.

The First Thing to Do Is to Give up Striving, and allow the body and mind to attain that state of complete relaxation which has been described as the pre-requisite for free association. Then, just as the mind is beginning to drift away, as it were, into dreamland, the desired end is allowed to come before the mind as vividly as possible, as something that is bound to happen, or some-

thing we are bound to do, because we cannot help doing it. If the state of relaxation has been properly attained, the opposing tendencies which have previously inhibited the fulfilment of these desired ends will be in abeyance and opposition removed. If the suggestion is reinforced by a strong emotion, then its fulfilment is further assisted. There are really three stages in the process we have described. The first is the state of relaxation which has been sufficiently elucidated; the second is what we have called the state of mental drift when the diverse interests awakened by contact with the outer world begin to fade away, and interest begins to converge, as it were, of itself, upon some more or less vaguely realized goal. To this stage has been given the technical name of "collection." The third stage is called "contention," when the direction of the drift is determined by the introduction of the desired end. The more vividly this end is imaged, the more likely are the chances of its realization. But all through there must be no sense of striving or strain. Particularly good times for the practice are night and morning, just

as you are gradually dropping off to sleep or gradually returning to full waking consciousness.

The Affirming Process. Another most interesting discovery that Coué made and verified in the course of this exceedingly extensive experience was that there is no necessity to repeat this process time after time in connection with each separate item in respect of which improvement is desired. But every night suggestion should be made, slowly, but as vividly as possible, "Day by day, in all respects, I get better and better." "In all respects" should be emphasized. Occasionally the details of the desired improvement should be dwelt on, such as, "I am getting stronger, every organ in my body is functioning better and more regularly; I am facing my life with a more reasonable independence and confidence, my difficulties are diminishing before my increased capacity," etc.

This method may seem to be too simple to be of any value. But it should be remembered that it has been tried in a vast number of cases, of the most varied and obstinate types, both in functional and organic troubles, with the most

effective results. It is true we understand but little of the mechanisms by which these changes are brought about, but research is revealing more and more the effect of mental and especially emotional states on physiological activity. It is at once the difficulty and hope of a movement like this that we do not know the limits of the capacity of mind in its power over the body. But Baudouin says that this method "has secured incontestable results in cases alleged to be incurable, in patients given up by practitioners employing only the conventional methods of treatment." There is, of course, some danger that a person practising the method may be led to delay seeking necessary medical or surgical advice; but in ordinary methods there is always the risk that one may be poulticing an appendix when a surgeon should be called in to remove it. We are always bound to exercise a certain amount of discretion and judgment. "When in doubt, see a doctor," is a safe rule. Auto-suggestion can still be used in coöperation with his treatment. Further, it should be remembered, if through fear we refuse

to use the method of deliberate, reflective auto-suggestion, we simply leave ourselves open to the casual and harmful suggestions with which life abounds. Analysis should provide us with a prophylactic against these, and the body and mind, thus fortified against harmful influences and germs, should be developed by positive suggestions that are both healthful and good.

Auto-Suggestion or Psychoanalysis? It may possibly appear to the reader that the introduction of auto-suggestion to supplement psychoanalysis is really a confession of the insufficiency of the latter, and that analysis is an unnecessary waste of time and trouble if suggestion is effective. To the first objection the reply is, that if the analysis is thorough, then it requires no assistance from suggestion. But as we have already admitted, it is difficult, if not impossible, for self-analysis to attain this ideal. Then why not abandon auto-analysis and substitute auto-suggestion? Because the latter, in the mental realm at any rate, is limited largely by the very conditions it seeks to remove. It is an attempt to educate the unconscious up to the

level of the conscious. But if the conception of the mind we have tried to expound is at all reliable, then the conscious itself is very largely determined by the unconscious. We seem, therefore, to be in a vicious circle, striving to lift ourselves by tugging at our waistband. But if we cannot escape from the circle altogether, we can increase the radius and the area of our freedom. Analysis helps us to bring into the light of self-consciousness some of the hidden tendencies, and to see how these are deflecting our ideals and ambitions. In this way it can raise still higher the level of the conscious and thus enlarge the sphere of the operation of suggestion. To put the whole matter in a nutshell, self-analysis tends to yield more insight than power; self-suggestion yields more power than insight. Let them marry.

THESE ARE THE MOST ESSENTIAL AND NOVEL FEATURES IN THE TEACHING OF THE NEW NANCY SCHOOL:

1. The main factor in hypnotic phenomena is not hetero-suggestion but auto-suggestion; and, as a corollary, the chief advantages of psycho-

therapeutics can be secured without a suggester and without the more salient features of the hypnotic state.

2. Of fundamental importance to success is the recognition of what Coué terms "the law of reversed effort," the law that so long as the imagination is adverse, so long as a counter-suggestion is at work, effort of the conscious will acts by contraries. We must think rightly, or rather must imagine rightly, before we can will rightly. In a word, our formula must not be "who wills can", but "who thinks can" or "who imagines can."

3. The most significant phenomena of auto-suggestion occur in the domain of the subconscious (unconscious). The new powers which auto-suggestion offers to mankind are based upon the acquirement of a reflective control of the operations of the subconscious. Baudouin shows in his book that the teachings of the Nancy School at once confirm and supplement the theories of the Freudians and the data of psychoanalysis.

CHAPTER IX

AUTO-SUGGESTION AND LONG LIFE

The Search for Long Life. From time immemorial scientists and philosophers have searched in every department of life and matter for the hope of realizing two dreams. The first search for the secret of restoring to the aged the mental and physical vigour of manhood at its prime, and the second, for the origin of all life and the explanation "why." There were, among the early alchemists, some really genuine research scientists who by their genius and labours laid the foundation for modern chemistry.

Such men, for example, as Paracelsus, Raymond Lully, Glauber, Friar Bacon, Van Helmont, Albertus Magnus, Basil Valentine, and a host of others have left behind them enduring monuments of their ability in the form of medicines and preparations necessary to the chemist and

pharmacist, even in these comparatively enlightened days. The objective of their researches was the Philosopher's Stone, which was to have the power of transmuting all metals into gold, and their ideas in this respect cannot with certainty be said to have been unreasonable or illogical, although success did not attend their efforts.

The Search for the Elixir of Life. Following out the same line of reasoning, they imagined that this purifier of metals would, when found, play the same part with the human organism, and purify it so effectually as to prolong life indefinitely; hence their search for the Elixir of Life.

It was not supposed to be creative, nor to have the virtue—or otherwise—of resuscitating the dead. Its office was to replace waste, to expel morbid humours, and to confer upon its fortunate possessor the gift of perpetual youth.

As recently as 1782 a Fellow of the Royal Society—one Doctor Price—professed to have compounded a powder which would produce gold, and the late Professor Ramsay hinted more than once that he was "on the track."

The first book on the subject, the "Summa Perfectionis," was written by Gehir in the eighth century, and much about the same period a Greek, Georges le Syncelle, followed with "Imouth." Four hundred years later came Albert Theutonius, but ages before they were born, perhaps thirty centuries prior to the days of the Ptolemies, their predecessors were at work in the laboratories of Ancient Egypt.

For these and other similar reasons most of us are under the impression—we hardly say the quite erroneous impression—that man has been progressing in scientific knowledge since prehistoric times. In reality, it is only during the last century or two that we have learned anything at all; only now that we are beginning to have some glimmer of understanding of, for instance, the laws governing the human nervous system, Nature's application of electricity to agriculture and horticulture, and the precise office and usefulness of the electron.

Three Things Against Long Life. A great English scientist said: "There are at least three things which militate against a continu-

ance of vigorous life—for prolonged periods. One is physical deterioration, as evidenced by, among other things, arterio-sclerosis; another is the gradual failure of generation of nerve force; and the third a falling off in the production of the secretions of certain glands which vitalize body and brain.

"We have, then, to deal with deficiencies, deficient nerve-force and, it may be, deficient insulation—the latter with especial regard to the effective functionment of certain glands, the secretions of which are vital to the restoration or continuance of vigorous manhood. The glands in question may receive a normal supply of energy, but, by reason of defective insulation, fail to retain or fully utilize it. Nor is that all. The impulses which stimulate and activate our glands pass from the brain through the secretory nerves, and if they are not retained or utilized fresh demands are made upon the brain to replace the wastage.

"The present practice is to administer animal extracts—from the thyroid, the pituitary, and other bodies—to supply any supposed deficiency,

and but a short time ago the world was agreeably surprised to hear, upon the authority of a French scientist, that glands from healthy monkeys might be grafted upon the human organism—new lamps for old—to enable us to rival Methuselah in the length of our sojourn upon earth. It would be an interesting experiment, and might indeed furnish some direct and much-wanted evidence in favour of the theory of man's descent! But the maintenance of normal health in man is, I venture to suggest, a more rational measure than either of those above mentioned.

"First of all, we require a means of generating nerve force in order to be able to supply it. For years we have heard of a new force called 'Odic' and 'Psychic' by Sergeant Cox and Sir William Crookes respectively. It has been associated in the minds of most people with the occult, probably because no one has yet been able to demonstrate satisfactorily its nature, its value to humanity, or even to evolve it."

Professor Baines's Explanation of the Carbon or "Vitic Force" Discovered in Egypt:

"My knowledge of a new force, which I have called 'Vitic,' came about in a curious way. Years of residence in Egypt had created interest in Egyptology, an interest which, upon my return to England, drew me not infrequently to the galleries of the British Museum.

"In the bygone days of Egypt's greatness scientific attainment was confined, or almost confined, to the priestly communities, and they kept it from the outer and unlearned world under the veil of an elaborate symbolism. Even then it appears likely that search for the Elixir of Life had begun. The first of the Ptolemies did much for learning, and founded the University of Alexandria, while the name of Cleopatra the Savant—wife of one of the Ptolemies—has been handed down to posterity in association with those of the earliest alchemists.

"When, therefore, I noticed that a statue of one of the priests was shown holding a cylinder in each hand, my curiosity was aroused, and I determined upon investigation.

"That the reigning Pharaoh was similarly equipped merely suggested reasonable concession

on the part of the priesthood, and in no way negatived the supposition that the cylinders or short rods had some purpose or function of an important nature of which they were symbolical in the statuary.

Egyptian Statues with "Vitic" Carbons. "The most prominent statue—a painted limestone portrait—dates from about 3700 B. C.—almost six thousand years ago—and is of a royal personage named An-Kheft-Ka, who is shown holding a rod in each hand, much in the manner that a runner holds corks.

"In my belief, as I have said, these rods were symbolical; but of what? Surely not of Power, for that on the part of the priestly communities would have been to court disaster at the hands of a jealous and incensed Pharaoh. What was the keynote of ancient Egyptian character? Sensuality, perhaps; virility, in greater probability, for sensuality would not so freely advertise itself. That was the conclusion to which I finally came.

"Diligent enquiry of the authorities at the Museum elicited the astonishing fact that nothing was known of the purpose or meaning of the

Painted portrait statue of An-kheft-ka, a royal kinsman, IVth dynasty, B. C. 3700.

rods. They had no information whatever in regard to them.

"Years of experiment followed in the effort to discover something which, when held in the hand, would beneficially affect the nervous system. Finally, it was found, by accident, in carbon. Hard carbon, such as is used in arc lamps, will give out a certain amount of force which, experience has taught us, is not to be distinguished from nerve force. But if the carbon is treated in such manner as to cause a violent disturbance of its molecules and then especially hardened, the force evolved by it is greatly augmented and the rod becomes a real source of power, a power that is so readily absorbed and stored by the unipolar ganglion cells that a five-minutes' charge remains effective for at least twelve hours.

Carbon Rods and the Nervous System. "If it were a liquid and we were compounding the Elixir of Life, it would be the first and most essential ingredient.

"In his studies in Electro-Pathology, Dr. White Robertson, writing of my hypothesis that

an electric wave is not simple but compound, says: 'That the second alternative is not far-fetched is suggested by a recent discovery of Baines that by a special hardening process applied to ordinary arc-carbon a "new force" has been found to reside in the altered carbon which can be conveyed to and stored in the body for a period of several hours by simply holding these in the hand, with the result that subnormal galvanometric deflections are enormously enhanced; and already we have been able to observe gratifying changes in cases of nervous breakdown apparently by increasing the nerve charge through these new carbons. What this force is we do not as yet know, nor is it known to the eminent physicists and physiologists to whom we have demonstrated it. It is not magnetic. And it differs from an electric charge in that it is not readily diffused, but is, as registered by the galvanometer over a period of twelve hours, stored probably in the unipolar ganglia of the nervous system.'

Views on the Carbon Theory. "In an article in *The Practitioner* in June, 1914, Dr. J. Horne

Wilson wrote of this discovery of mine: 'In this connection' (nerve deafness) 'I may mention that a rod of carbon, which has its molecular condition altered in a similar way to that of iron when it is converted into a magnet, has a most remarkable effect on the body deflections. If held in the right hand it produces an offscale positive deflection, and an offscale negative if held in the left hand. If held in contact with the right side of the body for five or ten minutes it makes the hand-to-hand deflections strongly positive, and has exactly the opposite effect if held in the left side of the body. What this force is I do not pretend at present to say, but it has a marked influence on the electrical condition of the body, though no direct influence upon the terminals of the galvanometer. It evidently charges the body with a force akin to nerve energy, as it is retained for a much longer period than electricity is.'

"In another article, in *The Medical Times* of July 25, 1914, the same author wrote of the carbon rods: 'This form of energy will . . . when suitably applied, raise the nerve currents to normal.

"'The rod held in the right hand acts as a stimulant without any depressing after effect, and in the left hand as a sedative. Under its stimulating influence the nervous system generally is benefited; mental fatigue rapidly disappears, and morbid conditions such as neurasthenia, insomnia, and feeble action of the heart readily yield to it.

"'The second cylinder shown in the left hand of An-Kheft-Ka was probably of minor importance and was not of the nature of carbon, as that would have neutralized the charge. It was, I have little doubt, fashioned from a piece of magnetic iron ore.

Magnetism and Stimulation. "'Magnetism applied to the left side of the body stimulates the heart's action, but only so long as the body remains within the magnetic field.

"'The properties of magnetic iron ore—and perhaps these properties—were known to the Chinese in olden times, and also to the earlier Greeks, who, as likely as not, gained their knowledge from the Egyptians.

"'If two rods are held, the carbon in the right

and a permanent magnet in the left hand, the effect is accentuated, but while the charge imparted by the carbon endures for some twelve hours, that exerted by the magnet ceases to be operative upon relinquishment.'

"Again he said: 'From the foregoing it will, of course, be gathered that, in my judgment, some prolongation of life beyond the allotted span is possible. That is, indeed, my opinion, but no remedy or combination of remedies will avail to bring that about unless an observance of morality is one of them. We do all kinds of things to shorten our lives. The abuse of stimulants taxes the nervous system to throw them off as toxins, gluttony is even more mischievous in its effect, and what is known as "burning the candle at both ends" is worse than both of them put together. There is no occasion to go to extremes in the matter of diet. The nature of his digestive apparatus, as compared with that of the carnivora, suggests that man should be vegetarian. It is open to question whether changes of a drastic character can be made with impunity, but they can be made

gradually, and, I am sure, with benefit. If we did not drink spirituous liquors, smoked only in moderation, and lived to some extent upon raw vegetables, took plenty of exercise, and, above all, there was an observance of absolute fidelity between the sexes, we should, I am convinced, live much longer than we do.'

A Philosophical Consideration. "Casting all speculation aside, it will not be denied that this earth was made the residence of man, and that God expressly enjoined upon him to be fruitful, and to occupy and replenish the earth, giving him at the same time dominion over all the vegetable and animal kingdoms, as a means for subsistence and happiness, while progressing through the gradual stages of his terrestrial existence. Hence the Creator did not bring man into existence without first furnishing him with the means of an abundant supply of all the elements requisite for a long life. Man, however, has grossly violated the laws of nature, and blundered on in his perversity, till life has actually become a grievous burden, and extreme old age a great and moral curse instead of a

divine and special blessing; for, it might be added, it is generally only with the decay of our physical powers that the intellectual faculties are allowed full play. The true intellectual life of man is lived after he has ceased to be a factor in reproduction."

Interpretation of Radium. In "The Interpretation of Radium," by Frederick Soddy, University of Oxford, in chapter XI on "Radioactivity and the Evolution of the World," he states:

"Some of the old myths and legends about matter and men, for which formerly we were without origin, now appear different in the light of accumulated knowledge. Some of them are as old as the race itself. What if this point of view that has now suggested itself is true concerning the traditions and superstitions that have been handed down to us from prehistoric times? Can we not read in them some justification for the belief that some former race of men attained not only to the knowledge we have so recently won, but also to the power through radium which is not yet ours? Science has recon-

structed the story of the past as one of the continuous ascent of man to the present-day level of his powers. In face of the circumstantial evidence existing of this steady upward progress of the race, the traditional view of the fall of man from a former higher state has come to be more and more difficult to understand. From our new standpoint the two points of view are by no means so irreconcilable as they appeared.

Radium as Energy. "If we can judge from what our engineers accomplish with their comparatively restricted supplies of energy, a former race which could transmute matter would have little need to earn its bread by the sweat of its brow.

"Such a radium-conquering race could transform a desert into a continent, thaw the frozen poles, and make the whole world one smiling Garden of Eden. Possibly they could explore the outer realms of space, emigrating to more favourable worlds as the superfluous to-day emigrate to more favourable continents. Such mastery of power would come from a knowledge of the full utility of radium. The legend of the

fall of man, possibly, may be all that has survived of such a time before, for some unknown reason, the whole world was plunged back again under the undisputed sway of Nature, to begin once more its toilsome journey through the ages.

"The discovery of radium and increasing discoveries of its uses have opened up an entirely new prospect for man of vast possibilities. The field of work has opened out in a number of directions previously unsuspected. The problem of transmutation and the liberation of atomic energy to carry on the labour of the work is no longer surrounded with mystery and ignorance, but is daily being reduced to a form capable of exact quantitative reasoning. We are advancing along the only road likely to bring success, and at a rate which makes it probable that one day will see its achievement. As suddenly and unexpectedly as the discovery of radioactivity itself, at any moment some fortunate one might find of human conscientiousness and purpose the full primary fountain of natural energy at its source."

Occult Science View of Life Force. Dr. William H. Dower, in a book on occult science and life-forces or energy, gives the occult-science view of the ductless glands and their influence on mental and physical life. In speaking of the pituitary body in particular he says:

"Physiologically, the pituitary body is classed with the vascular or ductless glands of the body. The whole array of disease-resisting forces in the body depends upon the pituitary body. When disease in any form occurs, the pituitary body regulates the secretions and causes the proper organ to increase or decrease its work, to throw out into the blood stream the proper chemical elements for overcoming the disease and so restoring the balance of health in all parts.

"It is also thought that premature old age is the result of some disease of the pituitary body. Acromegaly is a disease characterized by enormous enlargements of the joints, producing giants and giantesses. Most of the giants of modern times have had this disease and it is a result of a definite disease of the pituitary body. The query naturally arises: were the normal

giants of olden times produced as a result of certain evolutionary changes in the pituitary body?

"The Pituitary Body Is a Small Reddish Gray Mass Occupying the Sella Turcica—a saddle-shaped depression of the sphenoid bone of the skull. The sphenoid bone is a wedge-shaped bone placed across the base of the skull near the middle and it enters into the formation of the cavity of the cranium, as well as the bony structure of the eye-sockets and the nasal regions. So much for the location of this important body—and the location has its significance. It is about one half inch broad, one quarter inch long, and one quarter inch high. It is formed of two distinct parts called lobes which are united. The anterior lobe is bean-shaped and the posterior more rounded. The pituitary body or gland is so called from its being erroneously supposed to discharge pituita (slime) into the nostrils."

Gland Secretions. In Doctor Kirke's physiology, vascular glands are defined as follows: "The materials separated from the blood by the

ordinary process of secretion in glands are always discharged from the organ in which they formed, and are either straightway expelled from the body (as in the case of the kidneys), or, if they are again received into the blood, it is only after they have been altered from the original condition, as in the case of the saliva and bile. There appears, however, to be a modification of the process of secretion, in which certain materials are abstracted from the blood, undergo some change, and are added to the lymph or restored to the blood without being previously discharged from the secreting organ or made use of for any secondary purpose. The bodies in which this modified form of secretion takes place are usually described as vascular glands or glands without ducts, and include the spleen, the thymus, and thyroid gland and pituitary body, and the tonsils." Kirk further adds: "The opinion that the vascular glands serve for the higher organization of the blood is supported by their being especially active in the discharge of their functions during fœtal life."

Doctor Dower, in speaking of the spiritual force and its power, calls the innate spirit power in us the "Kingdom Within":

"Bone, muscle, and nerves are the crystallized aspect of spiritual forces and qualities in the aura, just as the crystallized cube of gold thrown down in a chemical solution is the materialized aspect of a perfected and very high spiritual quality of life on higher planes—existing not in form but as a quality in deity itself. For every material sun in the universe there must be a connecting and corresponding spiritual or central sun. For every material heart there must be the spiritual centre or heart corresponding. For every line of force or matter in the cosmos there must be the corresponding inner force—which is the real basis of the outer line. Everything has its real basis within, and the source of energy, the motive power, the power that makes the universe, the macrocosm, or the microcosm go, that makes the great wheel of life for ever revolve, IS WITHIN. And within that is another within, and so on until the deitific essence itself is reached as the source of all."

Mind Creates Chemical Changes in the Body. Professor Elmer Gates's conclusions on the source of power are very definite: "Every mental activity creates a definite chemical change and a definite anatomical change in the animal which exercises the mental activity." And again, he says: "The mind of the human organism can, by an effort of will, properly directed, produce measurable changes of the chemistry of the secretions and excretions." He also says: "If mind activities create chemical and anatomical changes in the cells and tissues of the animal body, it follows that all physiological processes of health or disease are psychological processes, and that the only way to inhibit, accelerate, or change these processes, is to resort to methods, properly altering the psychologic or mental processes." That is, he has clearly shown and states that the most effective and best way to change the physical condition is to change the thinking. And again, he says: "All there is of health and disease is mind activity." And once more: "If we can know how to regulate mind processes, then we can

cure diseases—*all disease.*" In another place he says: "Mind activity creates organic structure and organisms are mind embodiments."

He gives his conclusions with definiteness and precision: "Every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues." He sums up his results in the statement, "My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

The Higher Energies. "At the heart of physical energy is the higher energy of life. At the heart of the energy of life is the higher energy of soul life. Physical energy is one and indivisible. So is physical life. So is soul life. So is life in its totality, ranging as it does from the pole of unconscious energy to the counter-pole of self-conscious and therefore spiritual life. Life manifests itself in countless outward forms. The One Life is in each of

these, inspiring and sustaining it within its narrow limits, ready to answer all its demands, ready to fulfil all its desires, ready to pour itself into the channel of the individual life. There is no life so lowly but it has the One Life, in its totality, at its service. The ocean is in each of the seas, with all their ramifications, that open out of it. It is in each of the sea-like rivers which its tidal wave ascends. It is in each of the tributary streams, greater and lesser, down to the slenderest rivulet that is fed by the distilled essence from its limitless flood. Nor is it only in the running waters and stored-up waters of the earth. It is also in the mists, the clouds, the raindrops, the dews. In fine, it is everywhere. Is it not the same with the ocean of Life?

"Can it be doubted that the growth of life-saving methods in medicine or surgery are any the less evidence of the working of 'good' on the side of the human race when the race so desires, than the wonders of mental and spiritual healing? Is not all life from the Infinite Source of Life? Is not all healing from the same Infinite Source? All life is spiritual. And in its

inner working all healing is spiritual, whether manifested through the physical, the mental, or the spiritual—whether expressed in results of Body, Mind, or Spirit."

Spiritualize or Psychoanalyze. Walter de Voe, in his "Healing Currents," points out the power that comes from educating the unconscious in the truth and harmony of the spiritual life. Where Professor Freud would say, in his psychoanalytical theory: "Most nervous troubles are caused by a bad adjustment in the sex life," Mr. De Voe would say: "All troubles in the physical life are caused by a bad adjustment to the spiritual factor of all life." The psychoanalytical theory is to analyze the unconscious mind and take from it the locked-up unfulfilled desires. The spiritual theory is, Spiritualize the unconscious mind and life will be actuated by pure motives that produce healthy and natural desires, whose fulfilment brings perfect harmony in life. The following quotation is from "Healing Currents":

"The mysterious power of the Spirit of God is not a physical vibration, nor is it a mental

vibration of thought; it is a power above and beyond human thought. Some have thought that this Breath of the Almighty could be indrawn by certain breathing exercises. These exercises will refine the physical nature and make it sensitive to certain occult vibrations, but these vibrations are of a sphere subordinate to the Almighty Spirit. The Spirit is a breath in a correspondent sense only. It is inbreathed into the understanding of the spiritual mind as air is inspired by the lungs, but no process of physical respiration will open the mind to the Breath of Divine Wisdom. This can come only by educating the mind in the knowledge of Eternal Truth. Every wise teacher has emphasized the fact that freedom, health, and salvation are to be found in the mighty principle called Truth. Therefore, Jesus taught truth instead of breathing exercises as a means of health and soul poise."

Tolstoi on the Meaning and Value of Life. Professor Metchnikoff, in his work "The Nature of Man," quotes Tolstoi's endeavour to find the meaning and value of life:

"'I searched in all the sciences,' he said, 'and not only found nothing myself, but became convinced that all who sought would find nothing. Not only would they find nothing, but they would see clearly precisely what had driven me to despair, the fact that the absurdity of life is the sole indisputable bit of knowledge open to man. . . . For a long time, observing the grave and solemn tones of the exact sciences, which, indeed, hardly touched the problem of life, it seemed to me that they must be concealing something that I did not understand. I said to myself: "Everything is evolving, differentiating, moving towards complexity and amelioration, and the progress is under the guidance of law. You, you yourself are part of this whole." Although I am deeply ashamed to confess it, there was a time when I thought myself content with these things. My muscles grew and became stronger. My memory added to its stores. My ability for thinking and understanding increased. I grew and developed, and feeling the growth within me, it seemed natural to believe that the solution of my own

life was given by the law of the whole universe. But the time came when I stopped growing. I felt that I was no longer developing and even that I was slipping back. My muscles weakened; my teeth dropped out; and I felt that this law not only explained nothing, not only had never explained anything, but had not been a law at all; that, in fact, I had taken for a law what I found in myself at a particular stage of my life.

"'**I Found no Explanation in Science.** As I found no explanation in science,' Tolstoi went on, in his poignant narrative, 'I began to look for the answer in life, hoping to find it in the men around me. My intellect was at work, but also something else, something that I can call only the consciousness of life, like some strong force that compelled my intellect to turn in another direction and to rescue me from my desperate condition. . . .

"'Whither tends my present life? To eternal pain or to blessedness everlasting. How is my life not destroyed by death? By eternal union with God, by heaven. And thus I was led inevitably to see that quite independently of

human knowledge, which formerly seemed to me the only guide, mankind had another guide, a guide that is irrational; faith which makes life possible. Faith seemed to be as irrational as ever, but I could not but recognize that faith alone gave mankind an answer to the problem of life, and in consequence made life possible. Reason had led me to the conviction that life was absurd, and so, there being no longer a reason to live, I had wished to kill myself. Looking at mankind as a whole, I saw that men kept alive by assuring themselves that they saw a meaning in life. I myself came back to that point of view. I had reached a time when there seemed to me to be no meaning in life. But as to other men, so to me, life and the possibility of living were offered by faith.'"

Driven in the Direction of Faith, Tolstoi reached the following conclusion: "The object of a man's life is the salvation of his soul; for that, we must live in God, and to live in God it is necessary to give up the pleasures of life, to work, to submit, to suffer, and to be charitable." And this conclusion led to the other, that "a faith

has value in so far as it gives a meaning to life which is not destroyed by death."

Moderation and Long Life. Luigi Cornaro, the Venetian philosopher and apostle of the "Temperate Life," proved that "moderation" is the great thing in promoting long life. Addison said of Cornaro: "He was of infirm constitution till about forty; when by obstinately persisting in an exact course of 'moderation' he recovered perfect health. He, after having passed one hundred years, died without pain or agony, and like one who falls asleep."

Cornaro tells us in his "Art of Long Life": "Hence, being desirous that they likewise may attain old age, these young people have besought me that I may be pleased to tell them the means by which I have been able to reach this advanced age.

"Now, Nature does not deny us the power of living many years. Indeed, old age, as a matter of fact, is the time of life to be most coveted, as it is then that prudence is best exercised, and the fruits of all the other virtues are enjoyed with the least opposition; because

by that time the passions are subdued and man gives himself up wholly to reason."

In Speaking of His Diet, Cornaro Said: "Accordingly, I began to observe very diligently what kinds of food agreed with me. I determined, in the first place, to experiment with those which were most agreeable to my palate, in order that I might learn if they were suited to my stomach and constitution. The proverb 'Whatever tastes good will nourish and strengthen,' is generally regarded as embodying a truth, and is invoked, as a first principle, by those who are sensually inclined. In it I had hitherto firmly believed; but now I was resolved to test the matter, and find to what extent, if any, it was true.

"My experience, however, proved this saying to be false. For instance, dry and very cold wine was agreeable to my taste; as were also melons; and, among other garden produce, raw salads, also fish, pork, tarts, vegetable soups, pastries, and other similar articles. All of these, I say, suited my taste exactly, and yet I found they were harmful to me. Thus having, by my

own experience, proved the proverb in question to be erroneous, I ever after looked upon it as such, and gave up the use of that kind of food and of that kind of wine, as well as cold drinking. Instead, I chose only such wines as agreed with my stomach, taking of them only such a quantity as I knew it could easily digest; and I observed the same rule with regard to my food, exercising care both as to the quantity and the quality. In this manner, I accustomed myself to the habit of never fully satisfying my appetite, either with eating or drinking—always leaving the table well able to take more. In this I acted according to the proverb: 'Not to satiate one's self with food is the science of health.'

"Being thus rid, for the reasons and in the manner I have given, of immoderation and disorder, I devoted myself entirely to the moderate and regular life. This had such a beneficial effect upon me that, in less than a year, as I have just said, I was entirely freed from all the ills which had been so deeply rooted in my system as to have become almost incurable.

The Effect of Moderation. "Another excel-

lent result which this new life effected in me was that I no longer fell sick every year—as I had always previously done while following my former sensual manner of life—of a strange fever, which at times had brought me near to death's door; but under my new regimen, from this also was I delivered.

"In a word, I grew most healthy; and I have remained so from that time to this day, and for no other reason than that of my constant fidelity to the orderly life. The unbounded virtue of this is that that which I eat and drink—always being such as agrees with my constitution and, in quantity, such as it should be—imparted its invigorating elements to my body.

"False Notions of Living Are Due Entirely to the Force of Habit, Bred by Men's Senses and Uncontrolled Appetites. It is this craving to gratify the appetites which has allured and inebriated men to such a degree that, abandoning the path of virtue, they have taken to following the one of vice—a road which leads them, though they see it not, to strange and fatal chronic infirmities through which they grow pre-

maturely old. Before they reach the age of forty their health has been completely worn out—just the reverse of what the temperate life once did for them. For this, before it was banished by the deadly habit of immoderation, invariably kept all its followers strong and healthy, even to the age of fourscore and upward."

Cornaro, in Speaking of Understanding Oneself, Says: "Moreover, by applying his mind to this matter which should so deeply concern him, he would become his own physician, and, indeed, the only perfect one he could have; for it is true that 'A man cannot be a perfect physician of any one save of himself alone.'

"The reason of this is that any man may, by dint of experimenting, acquire a perfect knowledge of his own constitution and of its most hidden qualities, and find out what food and what drink, and what quantities of each, will agree with his stomach. It is impossible to have equally accurate knowledge of these things in another person; since it is only with difficulty that we may discover them in ourselves. And to learn them in our own cases, great attention,

considerable time, and much study are required. Nor must we overlook the fact that various experiments are absolutely necessary; for there is not so great a variety of features as there is diversity of temperaments and stomachs among men.

"Who would believe, for instance, that wine over a year old would be hurtful to my stomach, while new wine would be suitable to it? and that pepper, which is commonly considered a heating spice, would not act upon me as such, but that cinnamon would warm and help me? What physician could have informed me of these two hidden qualities of my nature; since I myself, after a long course of observation, have barely been able to note and find them?

"Therefore, I say again, from all these reasons it follows that it is impossible for any one to be a perfect physician of another. Since, then, a man can have no better doctor than himself, and no better medicine than the temperate life, he should by all means embrace that life.

"I do not mean to say, however, that in the knowledge and treatment of the diseases in-

curred by those who do not lead orderly lives there is no need of the physician, or that he should not be valued highly. For, if a friend brings comfort when he comes to us in time of sickness—though his visit be merely to manifest sympathy in our suffering and to encourage us to hope for recovery—how much the more ought we to appreciate the physician who is a friend visiting us that he may be of service, and who promises to restore our health? Yet, when it comes to a question of preserving health, my opinion is that we should take, as our proper physician, the regular and temperate life. For, as we have seen, it is the true medicine of nature and best suited to man; it keeps him in health, even though he be of an unfortunate constitution; it enables him to retain his strength to the age of a hundred years or more; and, finally, it does not suffer him to pass away through sickness or by any alteration of the humours, but simply by the coming to an end of the radical moisture, which is exhausted at the last. Learned men have often asserted that similar effects should be obtained by means of drinkable gold or the

'elixir of life'; yet, though they have thus been sought by many, who have found them?

"**Divine Sobriety, Pleasing to God**, the friend of nature, the daughter of reason, the sister of virtue, the companion of temperate living; modest, agreeable, contented with little, orderly and refined in all her operations! From her, as from a root, spring life, health, cheerfulness, industry, studiousness, and all those actions which are worthy of a true and noble soul. All laws, both divine and human, favour her. From her presence flee—as so many clouds from the sunshine—revelling, disorders, gluttony, excessive humours, indispositions, fevers, pains, and dangers of death. Her beauty attracts every noble mind. Her security promises to all her followers a graceful and enduring life. Her happiness invites each one, with but little trouble, to the acquisition of her victories. And, finally, she pledges herself to be a kind and benevolent guardian of the life of every human being—of the rich as well as of the poor; of man as of woman; of the old as of the young. To the rich she teaches modesty, to the poor thrift; to man continence,

to woman chastity; to the old how to guard against death, and to the young how to hope more firmly and more securely for length of days. Sobriety purifies the senses; lightens the body; quickens the intellect; cheers the mind; makes the memory tenacious, the motions swift, the actions ready and prompt. Through her, the soul, almost delivered of its earthly burden, enjoys to a great extent its liberty; the vital spirits move softly in the arteries; the blood courses through the veins; the heat of the body, always mild and temperate effects; and, finally, all our faculties preserve, with most beautiful order, a joyous and pleasing harmony.

"O most holy and most innocent Sobriety, the sole refreshment of nature, the loving mother of human life, the true medicine both of the soul and of the body; how much should men praise and thank thee for thy courteous gifts! Thou givest them the means of preserving life in health, that blessing than which it did not please God we should have a greater in this world—life and existence, so naturally prized, so willingly guarded by every living creature!"

After all is said, the great hunger in man is of the spirit and for spiritual food; that was never so apparent as it is to-day.

The spirit guidance of man that should better content his unconscious mind by being in contact with the divine source of all energy, seems in most cases to be lost, and an over-development of the conscious mind governs most of our expressions. Under such influence we cannot produce true artists, neither can we produce true singers who touch the soul, for they being always in the conscious mind never find their own souls, and not finding their own couldn't possibly contact the soul or feeling of another.

Mystical and Sensible Worlds. Herbert Newlyn, in his "Mystical and Sensible Worlds," proves that even in our conscious mind there is a hunger for the gift of peace that the unconscious mind brings:

"Preëminently, man has been shown to be a spiritual creature. Though born into the material world, we have seen that he is designed for another. Though made of a fading substance, he is inspired by an eternal essence. And

we have seen that his great mission, as it is his great dignity, is to rise above and beyond those material things which are all that are known to the rest of conscious creation, and to reach towards and to dwell in the spiritual and eternal order in which all being exists. Primarily evolved from fading matter, his consciousness reveals to him the unseen universe, by sharing in which he becomes immortal. If our reading of the universe be true, these are no longer theories, but facts; they are no longer ideal hopes, but actual realities. And if they are facts and realities, they must admit of the full significance that attaches to facts and realities. They must be capable of realization, apprehension, experience; till no more there is doubt, or even room for it, but till all else becomes dim in the brilliance of the conviction they afford.

"It seems almost fantastic to suggest that man can know such a change as this. That now, while retaining his relationship with the material world, he shall yet primarily inhabit another that knows no dimensions of space or time! That he shall cease to regard this earth as the

one on which he lives, and think of it merely as the one on which he is placed. That matter and environment of a physical kind are no longer his true encirclement, but that these serve only to afford a means of expressing another that to him is far more satisfying, far more lovely! Such thoughts as these seem to bear no vestige of practical content, but rather are like the ideal products of a dreamer's mind.

"But no; this change is real; it is taking place now; it is rapidly causing all other history to fade into insignificance. Already there are thousands for whom the world and all that belongs to it provide the shadows of things, and to whom the unseen is the real. They live and work in our midst, but their souls dwell apart in their perfect home. Not less of men and women are they in that they are in the world but not of it. Their life acquires a calm and silent confidence, a vague but fascinating glory, that cannot be understood by the multitude. They are the centres of the lives of others. Around them rotate the thoughts of others. On them are centred the affections of others. In them are placed

the hopes of the world. They may work in a big way, or they may work in a small way—human ideas of bigness and smallness do not reach to the eternal—but whatsoever they may seem to accomplish, however little understood their lives and ambitions may be, these are those among mankind whose words can help in pain, whose looks can inspire to heroism, whose lives win for themselves the intensest worship of others.

The Spiritually Awake. "Truly there are many such; and their number grows. But not thus do the multitudes yet understand. They are disturbed in their baser slumber, but they are not yet awake; they are beginning to suspect their own ignorance, but they are not yet versed in the supreme Wisdom. Yet the fullness of time must come. And soon. Already the ancient orders and systems are tottering. Events move rapidly towards their climax. Men and women everywhere have caught, as it were, the echo of eternity; their eyes have seen visions of a richer, purer world. And they are stirred to action. They wait but for a leader. There needs but one who hears and sees clearly those things

which are revealed to them but dimly. They will follow. Not so content are they with present ways and present conditions that they will resist. Far otherwise. Their lives are opening towards an inestimable fullness. Their souls are yearning for an unknown but deeply needed complement. Indeed, as yet they cannot understand; but there urges from within the insatiable desire that leads through action to content.

"Of an influence so indistinct, though withal so glorious, the first fruits may well be imperfect. It is the privilege of youth to act before it realizes well what it is that is desired. And mankind is in its youth. We need not be surprised that much well-meant activity is ill-directed or that some efforts reach other ends than those at which they aim. It is but natural. Wisdom of no mean order is needful for efficient control. And, alas! ignorance, just because it is ignorance, is unable to discern whether or not there is wisdom in those to whom it entrusts itself. So too often it misses the way. And that which is well-intended appears far other than it deserves, while success falls to the craftiest. We

need not then be surprised that many among us interpret the thirst they know so well as demanding social or economic satisfaction. We cannot be surprised that some women are tempted to believe that political food may satisfy it. Or that religionists imagine a friendly chat and healthy amusement would bring content. Worthy indeed are all of these in their places. Many there are who need them, and would be the better for them. But the real thirst, the real need, unuttered and unutterable through all, is for something far different; it is for complete, perfect, eternal communion with the Unseen Life. This alone can afford true satisfaction. This alone can open the individual life to the true grandeur to which it can, and was meant to, attain. This alone can raise social, national, international intercourse from suspicion and discord concerning trifles into mutual participation in a Reality inconceivably wider and lovelier than the human imagination can fathom. This alone can expose to humanity the glorious potentialities that, even here and now, belong to human existence."

SUGGESTIVE MEDITATIONS FOR THE WEEK

Sunday

"Once, when Jesus was returning to Jerusalem, two of his disciples, James and John, came to him and said, 'Master, promise us that you will do what we ask.'

"Jesus said: 'What do you want?'

"They replied: 'That we may be your equals.'

"But Jesus said: 'You do not yourselves know what you are asking. Every one can enter the Kingdom of Heaven by his own efforts, but no one can do it for another.'

' And Jesus called the other disciples to him and said: 'Worldly men consider who is higher and who is lower among them; but among you, none should be higher and none lower. Among you he who serves every one will be the highest. He who wants to be first among you, let him think himself the last; for it is the Father's will that the Son of Man should live not to be served but to serve everybody, and to give his bodily life for the life of the spirit.'"—FARR FENTON's "New Testament."

Monday

"As you succeed in gaining mastery over your impulses and thoughts you will begin to feel, growing up within you, a new and silent power, and a settled feeling of composure and strength will remain with you. Your latent powers will begin to unfold themselves, and whereas formerly your efforts were weak and ineffectual, you will now be able to work with that calm confidence which commands success. And along with this new power and strength there will be awakened within you that interior illumination known as 'intuition,' and you will walk no longer in darkness and speculation, but in light and certainty."—James Allen.

"The infinite always is silent, 'tis only the finite that speaks."—John Boyle O'Reilly.

"We may question with wand of science,
Explain, decide, discuss,
But only in Meditation,
The Mystery speaks to us."
—John Boyle O'Reilly.

Tuesday

THE HARM OF IDLENESS

"Do not be ashamed of any labour, even the dirtiest; be ashamed of one thing only, namely: idleness.

"Do not respect people for their position or wealth, but for the work they do. The more useful this work is, the more respect they are entitled to. But it is different in the world: idle and rich men are respected, and those who perform the most useful of all labours, agriculturists and labourers, are not respected at all.

"The idle rich seek to throw dust in people's eyes with their display of luxury. They feel that otherwise people would treat them with the contempt they deserve.

"It is a shame for man to hear the counsel: 'Imitate the ant in his industry.' And it is doubly shameful if he does not follow this counsel."—TALMUDIC TEACHING.

Wednesday

"If any man can convince me and bring home to me that I do not think or act aright, gladly

will I change; for I search after truth, by which man never yet was harmed. But he is harmed who abideth on still in his deception and ignorance.

"Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee.

"Persevere then until thou shalt have made these things thy own.

"Like a mariner who has doubled the promontory, thou wilt find calm, everything stable, and a waveless bay."—MARCUS AURELIUS ANTONINUS.

"Let us aspire to that heaven where all is eternal and where corruption never comes."—ANCIENT AZTEC KING.

Thursday

"Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and, for the reason, that who-

ever sees the law which distributes things, does not despond, but is animated to great desires and endeavours."—"Considerations by the Way."

"Look within. Within is the fountain of happiness, and it will ever bubble up if thou wilt but dig."—MARCUS AURELIUS ANTONINUS.

"If you are happy, it is largely to your own credit. If you are miserable, it is chiefly your own fault."—WILLIAM DEWITT HYDE.

"The best of men is he who loves all and does good to all without distinction, whether they be good or bad."—MOHAMMED.

Friday

"Our happiness to-day is to so enormous an extent in our own hands. A man is happy when he thinks he is. And why should I not this morning think so? Why should I be gloomy when I can be glad? Here inside me is a force that can drive away the clouds. Our will

power, which can call up good thoughts and disperse bad ones; which can fall back on gracious memories as a refuge from present evils; which, in a word, can make its own weather—our will power, if we will only use it, is our philosopher's stone, that turns all things into gold. The more we give it to do, the better it works."—F. Brierley.

"He who would not live in grief and sorrows, let him do no harm to others.

"If a man loves himself, let him do no evil, no matter how slight it be."—Hindu Wisdom.

"All that is living desires the same things as you: recognize yourself in every living creature."
—Buddhist Wisdom.

Saturday

Don't Let Success Turn Your Head

"As our successes began to come, I seldom put my head upon the pillow at night without speaking a few words to myself in this wise: 'Now a little success, soon you will fall down, soon you

will be overthrown. Because you have got a start; think you are quite a merchant; look out, for you will lose your head—go steady!' These intimate conversations with myself, I am sure, had a great influence on my life. I was afraid I could not stand my prosperity, and tried to teach myself not to get puffed up with any foolish notions."—JOHN D. ROCKEFELLER in "Random Reminiscences of Men and Events."

"He only is fitted to command and control who has succeeded in commanding and controlling himself. The hysterical, the fearful, the thoughtless and frivolous, let such seek company, or they will fall for lack of support; but the calm, the fearless, the thoughtful, and grave, let such seek the solitude of the forest, the desert, and the mountaintop, and to their power more power will be added, and they will more and more successfully stem the psychic currents and whirlpools which engulf mankind."—JAMES ALLEN.

THE END

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